

Crown Him the Lord of Life,
Who triumphed o'er the grave,
And rose victorious in the strife
For those He came to save;
His glories now we sing
Who died, and rose on high,
Who died, eternal life to bring,
And lives that death may die.

Crown Him of lords the Lord,
Who over all doth reign,
Who once on earth, the Incarnate Word
For ransomed sinners slain,
Now lives in realms of light,
Where saints with angels sing
Their songs before Him day and night,
Their God, Redeemer, King.

Crown Him the Lord of heaven,
Enthroned in worlds above;
Crown Him the King, to whom is given,
The wondrous name of Love.
Crown Him with many crowns,
As thrones before him fall,
Crown Him, ye kings, with many crowns,
For He is King of all.



Orchestral PostludeSchubert

St. James's Church, Philadelphia

The Ascension Day, June 1, 1916

Choral Celebration of
The Holy Communion, 10:00 a. m.

Foreword

Forty days after His resurrection, the Lord Jesus Christ gathered His apostles together, and in their sight ascended into heaven.

ASCENSION DAY is kept in memory of this.

It is the day of the Coronation of Our King.

We gather in this Church today to worship Him who is alive for evermore. We believe Him to be truly present with us here.

In this service, all that we can do to make it outwardly express our joy, we have tried to do.

Unless, however, as individuals and as a body of His disciples, we who make up the Congregation do truly lift up our hearts to Him in spirit and in truth, the service must fail of its full significance.

Let there be, therefore, quiet, recollected, reverent demeanor.

Let us with glad hearts, and wills intent, offer Him our prayers.

Let us with heartiness join in the hymns and in those parts of the service appointed for us.

¶ The Congregation is requested to remain, if possible, throughout the entire service.

¶ Those who intend to receive the Holy Communion, and are sitting in the side pews, are requested, on leaving their pews, to go to the back of the Church and approach the Altar by the middle aisle. On returning from the Altar they will go down the middle aisle to the back of the Church and so to their seats.

¶ The offerings are for the Endowment Fund and for General Missions. It is hoped that there may be an outpouring of generous gifts, that every one present will make a worthy gift to the King.

Orchestral PreludeSchubert



Processional

Hymn: Hail, Festal Day!Baden Powell

Cantors:

Hail, Festal Day! to endless ages known:
When God ascended to His starry Throne.

Chorus:

Hail, Festal Day, to endless ages known;
When God ascended to His starry Throne.

Cantors:

Now with the Lord of new and Heav'nly birth,
His gifts return to grace the springing earth.
Hail, Festal Day, &c.

Now glows the year with painted flowers array,
And warmer light unbars the gates of day.
Hail, Festal Day, &c.

Now Christ from gloomy hell comes triumphing;
And field and grove with flow'r and leafage spring.
Hail, Festal Day, &c.

The reign of hell o'erthrown, He mounts on high;
Sent forth with joyous praise from sea and sky.
Hail, Festal Day, &c.

Loose now the captives, loose the prison door;
The fallen from the deep to light restore.
Hail, Festal Day, &c.

A countless people from death's bondage freed,
Own Thee Redeemer, following Thy lead.
Hail, Festal Day, &c.

Stainless, and strong, and in Thine Arms sustain'd;
Bear them to God, an off-spring purely gained.
Hail, Festal Day, &c.

One wreath be Thine, that of Thy labour comes,
And one that of Thy ransom'd people blooms.
Hail, Festal Day, &c.

Creator, and Redeemer! Christ our light!
The One begotten of the Father's might.
Hail, Festal Day, &c.

Co-equal, co-eternal, Thou to Whom
The kingdom of the world decreed shall come.
Hail, Festal Day, &c.

Thou looking on our race in darkness laid,
To rescue man Thyself true man wast made.
Hail, Festal Day, &c.

The Holy Communion



Kyrie Schubert
Gloria Tibi Tallis (372)
Credo Schubert
Offertorium Schubert

The Lord is my shepherd; I shall not want.
He maketh me to rest in green pastures: He leadeth me beside still waters.

He giveth peace unto my soul; He leadeth me in paths of goodness for His Name's sake.

Yea, though I walk through Death's dark vale of shadows, no evil will I fear; for Thou art still with me; Thy rod and staff they comfort me.

Thou preparest here a table for me in presence of mine enemies: my head with oil Thou annointest; my cup runneth over.

Yea, surely peace and mercy all my life shall follow me: and I will dwell with God forever.

Sanctus Schubert
Benedictus Schubert
Agnus Dei Schubert
Gloria in Excelsis Schubert



Recessional

Hymn: "Crown Him With Many Crowns"G. J. Elvey

Crown Him with many crowns,
The Lamb upon His throne;
Hark! how the heavenly anthem drowns
All music but its own:
Awake, my soul, and sing
Of Him Who died for thee,
And hail Him as thy matchless King
Through all eternity.

Crown Him the Son of God
Before the worlds began,
And ye, who tread where He hath trod,
Crown Him the Son of Man;
Who every grief hath known
That wrings the human breast,
And takes and bears them for His own,
That all in Him may rest.

8:00 p. m. Evening Service

Hymn: 147.

Opening Sentences and Prayers: Prayer Book, pages 16, 20.

Psalm 32: Prayer Book, page 362. *Crotch* (157)

The First Lesson.

The Magnificat, in E Flat (Prayer Book, page 22), *Barnby*

The Second Lesson.

The Nunc Dimittis: Prayer Book, page 23, *Barnby* (244)

The Creed, Collects and Grace: Prayer Book, page 25.

The Anthem, *Arcadett*

Give ear unto my prayer, O Lord my God, and hide not Thyself from my supplication.

Attend to me and hear me, I mourn in my complaint and make a noise.

My heart is sore pained within me. O hear my prayer. Hide not Thyself, I mourn, I mourn, O hear me. Lord God hear my prayer. Amen.

The Sermon.

The Offertory, *Gounod*

Here by Babylon's wave,
Though heathen's hands have
bound us,

Though afar from our land,
The pains of death surround us;

Sion! thy memory still
In our heart we are keeping;

And still we turn to thee,
Our eyes all sad with weeping.

Thro' our harps that we hung on the
trees
Goes the low wind wearily moaning,
Mingles the sad note of the breeze
With voice as sad of sigh and
groaning.

When mad with wine our foe re-
joices,

When unto their altars they throng;
Loud for mirth they call, "A song,
A song of Zion sing; lift up your
voices":

Prayers and Benediction.

Hymn: 26.

Sunday services are at 8.00 and 11.00 A. M. and 8.00 P. M.

The Church School meets at 9.45 A. M. Women's Bible Class at 2.45 P. M.

The 11.00 o'clock service today is Holy Communion without Sermon.

Next Sunday, March 14, it will be Morning Prayer with Sermon.

For Weekday Services during Lent see Special Service Lists.

NOTE: The Guild House telephone number is RITTENHOUSE 3840.

No. 733.

220
St. James's Church, Philadelphia

Twenty-second and Walnut Streets

The Rector's Letter

March 1, 1926.

My dear Friends:

These letters of mine are substitutes. One of the chief difficulties I face is that of getting you together for anything. You are away so much, you are so scattered and so busy, that it has become well nigh impossible to do things through meetings. I know no way to get things to you except through the mails.

It is eleven years today since I became Rector. Last year I said we should soon have to answer some serious questions at St. James's.

We have answered them: or at least we have said we are going to answer them. We have decided to stay at Twenty-second and Walnut Streets. We have said we would put St. James's in the way of becoming a "City Church."

You ask me what a "City Church" is. It is a Church that thinks in terms of the City and not in terms of a dwindling group of pew-holders. It is a Church that dares to keep step with the development of the greater City. It is a Church that says to the people of the City: "Here is God's House. Here is the Church's worship conducted on a high plane, with dignity and beauty. Here are the Sacraments, the ancient Creeds, the sacred Scriptures. Here things are done on a large scale—City fashion. Here you are welcome."

I am as certain of St. James's great usefulness on this prominent corner as I am of anything—if only you will catch the vision.

At Twentieth and Walnut Streets there is a house, used as his private residence by a distinguished Philadelphian. He moved to the country and sold the house. In its place is to be built a sixteen-story apartment house which will be used by scores of families as their private residence.

At Twenty-second and Walnut Streets there is a Church, used by many Philadelphians as their more or less private spiritual home. They are moving away. It is not proposed to tear down the Church, but to give it such a financial foundation as that it may minister to the people in the sixteen stories.

The other day some anonymous Philadelphian gave \$350,000 for the purchase of a statue to be put in the University Museum. The statue will be viewed by many and its possession enhances the importance of the Museum. I am hoping and praying that many Philadelphians will give for the purchase of the ability on the part of their Church to exhibit the Living Christ to men and women in the City.

We say we want money for "endowment," and there are those who look with disfavor on endowing Churches. It is a strange thing. Many are themselves "endowed," living on what they did not earn but received as a gift from their forbears. When they are sick they go to an endowed hospital: when they want to hear music they go to listen to an endowed orchestra: when they want to educate their sons they send them to an endowed college. But they expect their Church to conduct its work on a City scale, with beautiful music and attractive services *without* endowment.

At this moment St. James's people are producing in gifts more money than any other Episcopal Church in Philadelphia. They are giving largely and generously for all sorts of church causes. Endowing St. James's will make, or tend to make, that giving power permanent.

I hope some of you will see. Don't wait to be asked. Write and tell me that you see what it means and are going to help build the financial foundation.

Next Sunday is our day for our Corporate Communion. The Lord who comes to us in that great Sacrament is looking at us as we make our plans. Do not neglect Him, dear people. Come on Sunday with your hearts opened up to Him. Let us have throngs of people at the Altar.

It will be my "Anniversary Sunday." The burdens laid on me these days are not light, nor easy to carry. They are made lighter by your presence at the Church's great act of worship—for that is a sign of your loyalty and love for God and of your will to do your part.

Let us hold strongly together. Let us pray and work for this grand old Church.

Yours faithfully,

John Mockridge

The Third Sunday in Lent
March 7, 1926

11:00 a. m. Holy Communion

Hymns: 227, 132, 139, 331, 226.

Sanctus,	<i>Foster</i>
Benedictus,	<i>Foster</i>
Agnus Dei,	<i>Foster</i>

7:30 p. m. Organ Recital

Funeral March,	<i>Chopin</i>
Pilgrim's Song of Hope,	<i>Batiste</i>
Toccata in D Minor,	<i>Maily</i>
Andante Cantabile,	<i>Tschaikowsky</i>

Learnt his infant voice to raise
 Joyfully to God in praise,
 And in accents tender
 Tunelessly to render
 Holy songs and carol sweet
 For an offering meet.
 So we may day by day
 Follow in his holy way.

The angels in chorus have sung
 Noel.
 Let earth's gladsome voice repeat
 the song they swell.
 Noel! Noel! Noel!
 Sing we all Noel!

Come my soul with gladness,
 Banish fear and sadness,
 Now no longer mourn;
 For to earthly mother
 Jesus Christ, thy brother,
 Christ the Lord is born.

The angels in chorus have sung
 Noel.
 Let earth's gladsome voice repeat
 the song they swell.
 Noel! Noel! Noel!
 Sing we all Noel!

Prayers.

Hymn: 71, followed by the Sermon, Prayers and Benediction.

The Epiphany, Thursday, January 6, 1927

Holy Communion, 10:00 a. m.

Hymns: 94, 95.

Offertorium,

Gevaert

'Mid ox and ass in humble shed,
 Sleep, sleep in Thy lowly bed;
 Heavenly Cherubim, shining seraphim
 Hover all above around the Lord of Love.
 King of Angels, sleep.

'Mid lilies pure and roses red,
 Sleep, sleep in Thy lowly bed;
 Heavenly Cherubim, shining seraphim
 Hover all above around the Lord of Love.
 King of Angels, sleep.

'Mid gentle shepherds, worship-led,
 Sleep, sleep in Thy lowly bed;
 Heavenly Cherubim, shining seraphim
 Hover all above around the Lord of Love.
 King of Angels, sleep.

Sanctus,

Woodward

Benedictus,

Woodward

Agnus Dei,

Woodward

Gloria in Excelsis,

Woodward

Sunday services are at 8.00 and 11.00 A. M. and 8.00 P. M.
 The Church School meets at 9.45 A. M., Women's Bible Class at 2.45 P. M.
 The 11:00 o'clock service today is Holy Communion without Sermon.
 Next Sunday, January 9, it will be Choral Morning Prayer with Sermon.
 Holy Communion at 7.30 A. M., daily; also Thursdays and Holy days at
 10.00 A. M., in the Chapel.

NOTE: The Guild House telephone number is RITTENHOUSE 3840.

No. 769.

St. James's Church, Philadelphia

Twenty-second and Walnut Streets

The Second Sunday after Christmas

January 2, 1927

The appeal of the Holy Communion is social as well as individual: that is to say we should come to it, not only for our own individual benefit, but as brothers and sisters in Christ's Church pleading His sacrifice for the benefit of the whole brotherhood. At the beginning of another year let us try to have this in mind and all be present on Sunday.

The impression I get from the newspapers is that our business and financial men are peering intently forward into 1927. There is uncertainty, but not anxiety. I can understand their feeling: but I mention it to draw a contrast. The Christian looks ahead without either uncertainty or anxiety, and he does this because he is following a Leader in whom he has complete confidence.

I have a great and growing admiration for American business men, and very little patience with those who see in the financial and industrial world nothing but selfishness and "rotteness." But, no more than the rest of us, can they get far on a basis of uncertainty. All of us need Christ's message for the New Year—"Ye believe in God, believe also in Me—," and we should join to this St. Paul's words, "Forgetting those things that are behind I press forward towards the goal of my high calling in Christ Jesus."

For St. James's there certainly can be no other look forward but one of trustful, buoyant hope and confidence. God has blessed us abundantly in a time of no little difficulty. He has told us that we need have no fear about our plans for His work, and He leads us forward bidding us go on "without haste and without rest" to their full accomplishment.

Christmas brought its special blessings. The Church we love never looked more beautiful. At all the services there were joyful worshippers who joined heartily in their simple dignity. The Tableaux on Sunday night drew a great congregation and were most effective in their telling of the Christian story. Your kindness provided many generous dinners for our poor and sent Christmas cheer to the men of the Home for Consumptives, Chestnut Hill, and to children in our Missions. God bless you all!

Once again I can report good progress in our System for Offerings pledges for 1927. On December 28th we had received 279 pledges amounting to \$21,399.84, and of these 52 are new this year. The total amount pledged is divided as follows:

For Parish Needs,	\$12,831.60
For Missions,	6,658.24
For the Farm,	1,910.00
	<hr/>
	\$21,399.84

220
To reach our goal we need 121 more pledges amounting to \$11,600.16. I feel sure they will come, and I hope they will come soon.

Of the eight Central City Churches (Christ Church, St. Peter's, St. James's, St. Stephen's, St. Luke and the Epiphany, Holy Trinity, St. Mark's, and St. Clement's), St. James's is fourth in the annual cost of operation. Few people think about this cost or know how it happens. Our coal bill for 1926 is \$2,177.50. Electric light and power cost \$900.00. Music and repairs to the organ mount up to \$7,000.00. Printing and advertising to \$1,300.00, and the salaries and wages of our staff of 11 people to \$16,500.00. Insurance costs \$900.00, the washing of surplices and cottas about \$400.00, and so on. We will publish a complete report about February 1st: but you can see that our annual expenses of about \$35,000.00 are readily accounted for. You can also see why we need to reach our full asking of \$33,000.00 from the System for Offerings.

The Diocesan Commission on the Bishops' Crusade has announced that the Crusade will cover the six days from January 16th to January 21st, and will be conducted in three centres. Holy Trinity Church, Nineteenth and Walnut Streets, is our centre and the Crusade leaders are the Rev. Hugh Birkhead, D. D., of Baltimore, and the Rev. George E. Norton, of Rochester, New York. Each day there will be Holy Communion (hour not announced); Conference for Church Workers at 11.00 A. M. Instruction on the Christian Life at 3.00 P. M. Mission Service followed by Instruction at 8.00 P. M.

The Commission asks that in direct preparation for the Crusade, each Church keep Friday, January 7th, as a day of continuous prayer. We shall begin the day with Holy Communion in Church at 7.30. A second Celebration with a Meditation will be at 10.00. Mid-day devotions with address from 12.25 to 12.50, Evening Prayer with Meditation at 5.00, and a service of Intercession with hymns and address at 8.15. The rest of the day, divided into periods of 20 minutes, will be kept by groups of people, who are asked to sign the Charts to be found in the Vestibules.

The last suggestion is that our people should be asked to come to the Holy Communion together on Sunday, January 9th, and I accordingly urge all of you to make a special effort to be at the 8.00 A. M. service on that day.

These requests demand our respectful attention. They call on us for activities of an unusual kind for spiritual purposes. I have all along been talking of this Crusade as a request from our Bishops to do certain definite things. You should be ready to do them. If a goodly number of our people follow the schedule carefully the result will bring untold good. Let us be up and doing.

On Thursday, January 6th, the Feast of the Epiphany, the services will be in Church, and at 10.00 o'clock the Choir will be present. I hope there will be a large congregation. The Epiphany is a great holy day, all too little observed. The offerings will be given to the Church's Missionary work.

The Annual Meeting of the Woman's Auxiliary of St. James's Church will be held on Thursday, January 6th, in the Guild House, at 2.30 P. M. The Chairman of each Committee will give a report and the Annual Election of Officers will take place. Tea will be served. Mrs. Clark hopes that all the women of the Congregation will try to be present.

11:00 a. m. Holy Communion without Sermon

Hymns: 89, 78, 337, 80.

Sanctus,	<i>Eyre</i>
Benedictus,	<i>Eyre</i>
Agnus Dei,	<i>Eyre</i>
Gloria in Excelsis,	<i>Eyre</i>

7:30 p. m. Organ Recital

Pastoral Symphony from the Messiah,	<i>Handel</i>
Chorus of Angels,	<i>Clark</i>
Offertory on Two Christmas Hymns,	<i>Guilmant</i>
Toccata from Fifth Symphony,	<i>Widor</i>

8:00 p. m. Choral Evening Prayer, with Sermon

Hymn: 72.

Opening Sentences and Prayers: Prayer Book, pages 16, 20.

Psalm 103: Prayer Book, page 450, *Randall (203)*

The First Lesson.

Magnificat in B Flat: Prayer Book, page 22, *Smart*

The Second Lesson.

Nunc Dimittis in B Flat: Prayer Book, page 23, *Smart*

The Creed and Collects: Prayer Book, page 25.

The Anthem, *Gevaert*

Jesus, gentle babe,	Let earth's gladsome voice repeat
Saviour sweet and holy,	the song they swell.
Born on Christmas night,	Noel! Noel! Noel!
Laid in manger lowly;	Sing we all Noel!
Shepherds first by angels led,	
Worship round that humble bed.	

Then in adoration,
Bringing their oblation,
Myrrh and frankincense and gold
Sages gifts unfold;
For this child meek and mild
Is the King of Kings foretold.

The angels in chorus sweet have
sung Noel.

Lowly, meek and tender,
Veiling heavenly splendour
In that manger stall.
Lamb-like there reposing,
Heavenly love disclosing,
Bringing peace to all.

Jesus, gentle babe,
Taught by mother mild;
Learnt to lisp a prayer,
E'en as any child.

8:00 p. m. Choral Evening Prayer, with Sermon

Hymn: 94.

Opening Sentences and Prayers: Prayer Book, pages 16, 20.

Psalms 72: Prayer Book, page 411.

Woodward (22)

The First Lesson.

Magnificat in F: Prayer Book, page 22,

Garrett

The Second Lesson.

Nunc Dimittis in F: Prayer Book, page 23,

Garrett

The Creed, Collects and Grace: Prayer Book, page 25.

The Anthem,

Gevaert

'Mid ox and ass in humble shed,
Sleep, sleep in Thy lowly bed;
Heavenly Cherubim, shining seraphim
Hover all above around the Lord of Love.
King of Angels, sleep.

'Mid lilies pure and roses red,
Sleep, sleep in Thy lowly bed;
Heavenly Cherubim, shining seraphim
Hover all above around the Lord of Love.
King of Angels, sleep.

'Mid gentle shepherds, worship-led,
Sleep, sleep in Thy lowly bed;
Heavenly Cherubim, shining seraphim
Hover all above around the Lord of Love.
King of Angels, sleep.

Prayers.

Hymn: 349, followed by the Sermon, Prayers and Benediction.

Sunday services are at 8.00 and 11.00 A. M. and 8.00 P. M.

The Church School meets at 9.45 A. M., Women's Bible Class at 2.45 P. M.

The 11.00 o'clock service today is Choral Morning Prayer with Sermon.

Next Sunday, January 16, it will be Choral Litany and Holy Communion with Sermon.

Holy Communion at 7.30 A. M., daily; also Thursdays and Holy days at 10.00 A. M., in the Chapel.

NOTE: The Guild House telephone number is RITTENHOUSE 3840.

No. 770.

St. James's Church, Philadelphia

Twenty-second and Walnut Streets

The First Sunday after Epiphany

January 9, 1927

The Bishops are our leaders. We are the "Episcopal" Church which means the Church that has Bishops. Our Bishops are leading us to a spiritual awakening through a "Crusade." A "Crusade" is a preaching of the Cross, and an "evangelistic Crusade" is a preaching of the Gospel of the Cross so as to wake people up. The Bishops have wisely avoided the pitfalls of most such movements by quietly asking us to do some quite definite, concrete things. They tell us to pray, to read the Bible, to go to Church and then they say "Pray this way: read these verses every day: go to Church at such and such a time for such and such a purpose." It is all very wholesome and homely. It will do us a lot of good. If we follow along with the Bishops' requests we shall have, and soon, a really awakened Church.

The Philadelphia Crusade begins on Sunday, January 16th. Holy Trinity is our centre.

Now, please note this: *St. James's people will go to Church at Holy Trinity on Sunday, the 16th, at 8.00 P. M.*

The Crusade goes on every day to and including Friday, the 21st. The programme each day is:

10.00 A. M.—Holy Communion.

8.00 P. M.—Mission Service and Instruction.

I am not even going to urge you to go. I appeal simply to your loyalty to your Church, to your reason and your good sense.

The Bishops ask that in preparation for the Crusade the people of every Church be asked to attend the Holy Communion at 8.00 A. M. on Sunday, January 9th. Here is an unaccustomed thing for most of you: but *do it*. Go to bed at a decent hour on Saturday night. Ask God for a quiet mind and a steady purpose. Then come in good time on Sunday morning—men and women, boys and girls—and let us show our Bishops that we are going to follow their lead in earnest.

File 220

I have heard it said that I talk and write too much about money. This would disturb me more if I were asking for money for myself. For the last four years I have been compelled to become the financial caretaker of a large and expensive Church property rather than a Clergyman amongst my people. Nobody hates this half as much as I do. Some day, probably after I am dead, it may be discovered that by grimly and persistently pegging away at the unattractive job I did at least something for the Master and His Kingdom after all.

St. James's is in a financial position all its own amongst its neighbors. Look at this table:

	<i>Expenses, 1925</i>	<i>Endowment Income, 1925</i>
Christ Church	\$19,205.70	\$18,648.17
St. Peter's	22,787.07	28,042.18
St. James's	32,219.75	3,852.61
St. Stephen's	39,573.37	49,530.60
St. Luke-Epiphany	32,934.98	29,506.47
St. Mark's	30,466.19	18,129.80
St. Clement's	21,821.73	11,158.10
Holy Trinity	35,125.17	19,938.26

Under these circumstances, *somebody* at St. James's has got to talk money pretty hard. I have to get from you each year practically the whole cost of operating this institution. None of my neighbors has this ever pressing, grinding problem added to the ones we all share that are caused by changing conditions. The real marvel to me is how, year after year, the thing gets done. It is a tribute to your real and generous belief in your Church.

How it has happened that St. James's has let itself get so far outdistanced by its neighbors I don't know. What I do know is that we are now doing our best to catch up. We are raising \$100,000.00 for additional endowment. Already half of this has been promised: about \$20,000.00 has been paid in to a special fund known as the "Centennial Endowment Fund of St. James's Church," the income added to the principal until the fund is complete. We are shortly to receive a legacy of unknown but probably considerable size. With the new fund complete and the legacy in, our endowment will still be far less than the smallest amongst our neighbors: which is why we propose at the proper time to sell our Sansom Street property, rearrange our Twenty-second Street buildings as a memorial to Dr. Morton and have a considerable sum left for endowment.

In the last few weeks four pewholders have capitalized their pew rent at 5 per cent. and have promised or given the capital sum towards our Centennial Fund. It is a good plan. Besides adding rapidly to our Fund it relieves the donor of any further obligation to make contributions in lieu of pew rent. I hope more former pewholders will join the four soon.

Meantime, thank God for the System for Offerings! We have now received 300 pledges or gifts amounting to \$23,000.00. I know that at least 100 of you who haven't yet sent in your cards will do so and then we shall have established a record. Three hundred and eighty-seven givers is the largest number we have ever had in any one year. Help us to get to 400.

Day after day at 7.30, the Eucharist is offered in the Chapel. Some of the real heart needs of our people are met by this quiet half hour. I wish more of you would find out for yourselves how attendance at it does truly strengthen and refresh the life of your spirits.

11:00 a. m. Choral Morning Prayer, with Sermon

Hymns: 92, 93, 99.

Venite,

Garrett (174)

Psalm 48,

Pye (61)

Te Deum in F,

Von Boskerck (64)

Benedictus,

Turle (218)

Offertorium,

Mozart

O God, Lord God, when thou appearest darkness flies. Thy light and thy glory shine forth on the earth, and thou art exalted, O Lord, above all gods. We worship thy glorious name, O Lord God Almighty, we worship thy glorious name.

Thou only art my rock and my salvation and my defence, and I shall not be moved. Thou art my salvation and my glory, my refuge, the rock of my strength, O Lord, of all power and might. Our Lord is exalted above all gods. O praise the Lord, all ye people, and praise him all ye lands. His merciful kindness endureth forever. Praise him in songs of joy.

7:30 p. m. Organ Recital

Prayer,

Thomas

Benedictus,

Reger

Epic Ode,

Bellairs

March of the Magi,

Dubois

Finale in D Major,

Widor

No. 775.

File 220
St. James's Church, Philadelphia
Twenty-second and Walnut Streets

The Fifth Sunday after the Epiphany
February 6, 1927

Under the guiding hand of our heavenly Father we are steadily moving forward towards the accomplishment of our plans for St. James's. When, next week, our reports for 1926 are published you will see this for yourselves. That we may continue our progress through 1927, nothing is more necessary than that there should be greatly increased interest on your part in the Church's worship. A great Bishop once said that what is needed is not *more* Christians, but *better* Christians. There are enough of us at St. James's to do great things for God if we would do the little things better. Attendance at services, for instance, is too much a matter of whim and convenience, of the weather and of not having anything else to do. You will come to Church oftener, your interest will be greater, if you learn that worship is your opportunity for bringing God into your lives.

I think we are beginning to feel the awful waste there is in all our hurry and bustle and noise—waste of the finer things of life. Deliberately adopted habits of attendance at public worship will help to stop this waste.

Sunday, February 6th, is a good time to make a new start. We have our two Communion, at 8 and 11, our beautiful Evensong at 8 P. M. We make special effort to get our communicants to come to the Altar. Won't each of you as you read this make up your mind to be in Church?

I spoke last Sunday about the great loss that has come to us in the death of Henry Copeland. He had been our night man for five years and no Church ever had a more faithful servant. Always

cheerful, always looking out for chances to do the little, thoughtful, helpful things, Henry was a fine example of a high type of Christian character. We brought his body to the Chapel last Monday. On Tuesday we had a beautiful service at the Church. The full choir was present at the voluntary desire of the men and boys. I know all of you will remember Henry in your prayers, and will also think of his aged mother far away in England, and of his relations here.

There is to be one of our famous Farm Dinners on Thursday, February 24th. We had a grand time in November and we'll have a grand time now. I wish that every member of the congregation could set aside the 24th and join us. It will be *almost* an anniversary party for me, as my twelfth year ends on the 28th! We shall have some music, we shall show some pictures of the Farm, and then we shall dance. Tickets will be sent out next week.

Please don't forget to send your system for Offerings card. We are getting on famously, but haven't reached our 400 yet.

11:00 a. m. Holy Communion without Sermon

Hymns: 43 (379), 339, 256.

Sanctus,	<i>Tours</i>
Benedictus,	<i>Tours</i>
Agnus Dei,	<i>Tours</i>
Gloria in Excelsis,	<i>Tours</i>

7:30 p. m. Organ Recital (Played by Lester Paton)

Andante Cantabile,	<i>Widor</i>
Fugue in C Major,	<i>Buxtehude</i>
Pastorale,	<i>Guilmant</i>
Festal March,	<i>Calkin</i>

8:00 p. m. Choral Evening Prayer, with Sermon

Hymn: 98.

Opening Sentences and Prayers: Prayer Book, pages 16, 20.

Psalm 33: Prayer Book, page 363, *Anon (III)*

The First Lesson.

Magnificat in G: Prayer Book, page 22, *Martin*

The Second Lesson.

Nunc Dimittis in G: Prayer Book, page 23, *Martin*

The Creed and Collects: Prayer Book, page 25.

The Anthem, *Schubert*

The Lord is my shepherd: I shall not want.

He maketh me to rest in green pastures: He leadeth me beside still waters.

He giveth peace unto my soul; He leadeth me in the paths of goodness for His Name's sake.

Yea, though I walk through Death's dark vale of shadows, no evil will I fear; for Thou art still with me; Thy rod and staff they comfort me.

Thou preparest here a table for me in the presence of mine enemies: my head with oil thou anointest; my cup runneth over.

Yea, surely, peace and mercy all my life shall follow me: and I will dwell with God forever.

Prayers.

Hymn: 106, followed by the Sermon, Prayers and Benediction.

Sunday services are at 8.00 and 11.00 A. M. and 8.00 P. M.

The Church School meets at 9.45 A. M., Women's Bible Class at 2.45 P. M.

The 11:00 o'clock service today is Holy Communion without Sermon.

Next Sunday, February 13, it will be Choral Morning Prayer with Sermon.

Holy Communion at 7.30 A. M., daily; also Thursdays and Holy days at 10.00 A. M., in the Chapel.

NOTE: The Guild House telephone number is RITTENHOUSE 3840.

Staff

The Rev. John Mockridge, Rector.

The Rev. W. G. W. Anthony, Assistant Rector.

The Rev. Albert H. Lucas, Curate.

S. Wesley Sears, Organist.

Maria E. Landreth, Office Secretary.

Elisabeth Mockridge, Secretary, Religious Education.

John Needham, Verger.

St. James's Church offices are in the Guild House, 2210 Sansom Street. Telephone, Rittenhouse 3840.

St. James's Church, Philadelphia

Twenty-second and Walnut Streets

Quinquagesima Sunday, February 27, 1927

The list of Lent services is sent you with this Leaflet.

The great prophet Elijah was in the desert for a time of quiet. He wanted God desperately,—a manifestation of His presence that he could feel. There was a great earthquake, “but the Lord was not in the earthquake.” There was a rushing mighty wind, a blizzard, “but the Lord was not in the tempest.” And after the tempest there was a “still, small voice”—the Lord’s voice.

We are not unlike Elijah. We live in a great turmoil. Modern life is a continuing series of earthquakes and tempests. Noise and turmoil, superheated emotions, daily exposures of life’s deeps, the full glare of publicity, fierce competition amongst those who make money out of the foibles and passions of men, wild “philosophies,” crazy cults,—oh well—we can all finish the picture.

We need God desperately. We expect that His Voice will somehow sound loud and compelling, above the din of the earthquake and the tempest. But “the still, small voice” is shouted down, and Lent comes to remind us of it,—of God searching for us, knocking at our stormy hearts, with the deep, quiet insistence of His great love.

Only a list of services: only “come to Church”: only “say your prayers, make your Communions, read your Bibles”: only “learn to believe, to hope and to love.” A *very* “still, small voice.” But God is in it. He comes to those who diligently seek him. Let us have a real, quiet, striving Lent at St. James’s.

File
220

1927

Next Sunday, March 6th, will mark the anniversary of my coming to St. James's as Rector and the completion of twelve years' work here. They have been hard but most interesting years. I have had to battle with rapidly changing conditions. I have had to spend my time and my energies on all sorts of financial and administrative details in the effort to steer this grand old Church through its time of change. Thanks to God's guiding hand; thanks to the patience and vision, the generosity and faith, the affectionate good will of all St. James's people I can see daylight now. What I ask now is that we may be given the grace of perseverance. Our plans are working out well: we need only to go on steadily for a few months longer to find ourselves most thankful and grateful to God for all His blessings.

Thank you for all you have done and are doing. I have come in the twelve years to love Philadelphia and St. James's and to believe most enthusiastically in the Church's future.

Won't all of you try to be at the Altar on the 6th, that we may together renew our dedication to our Lord and to His work in this Church?

The regular monthly meeting of the Woman's Auxiliary of St. James's Church will be held on Thursday, March 3d, at 2.30 P. M., in the Guild House.

On Washington's birthday, Bishop Atwood confirmed 24 young people and received one from the Roman Church. It was a happy moving service. We welcome the new communicants and I want to thank Dr. Anthony for his careful work in instructing the class.

11:00 a. m. Choral Morning Prayer, with Sermon

Hymns: 3, 121, 226.

Venite,

Woodward (22)

Psalm 16,

Pye (61)

Te Deum in E,

Parker

Benedictus,

Troutbeck (103)

4:30 p. m. Lecture

"THE RELATION OF CREED TO RELIGION"

Dr. Leicester Lewis.

8:00 p. m. Choral Evening Prayer

Hymn: 468.

Opening Sentences and Prayers: Prayer Book, pages 16, 20.

Psalms 149, *Garrett (174)*

150, *Sears*

The First Lesson.

Magnificat in E (Prayer Book, page 22), *Martin*

The Second Lesson.

Nunc Dimittis in E (Prayer Book, page 23), *Martin*

The Creed, Collects and Grace: Prayer Book, page 25.

The Anthem, *Martin*

Hail, gladdening light, of His pure glory poured,
Who is the Immortal Father, Heavenly, blest,
Holiest of Holies, Jesus Christ, our Lord.
Now are we come to the sun's hour of rest.
The lights of evening round us shine,
We hymn the Father, Son, and Holy Spirit Divine.
Worthiest art Thou at all times to be sung
With undefiled tongue.
Son of our God, Giver of life, alone;
Therefore in all the world Thy glories, Lord, they own.

Prayers.

Hymn: 29, followed by the Sermon, Prayers and Benediction.

Sunday services are at 8.00 and 11.00 A. M. and 8.00 P. M.

The Church School meets at 9.45 A. M., Women's Bible Class at 2.45 P. M.

The 11.00 o'clock service today is Holy Communion, without Sermon.

Next Sunday, November 13, it will be Morning Prayer, with Sermon.

Holy Communion at 7.30 A. M., daily, also Thursdays and Holy Days at 10.00 A. M., in the Chapel.

NOTE: The Guild House telephone number is RITTENHOUSE 3840.

No. 804.

File 220
St. James's Church, Philadelphia

Twenty-second and Walnut Streets

The Twenty-first Sunday after Trinity

November 6, 1927

What we need in our lives today is a new grasp on Christ's teaching about love. We reason, we think, we plan, we worry: we investigate, criticize, blame, praise: but we do not love. We are shy about our emotions, cold, formal and proud in our social and business contacts; we even pride ourselves on our ability to hold out against love and say we are "practical." Yet Christ staked His life on the power of love. Great as He is in His teaching, great in His example, He is greatest of all in His love.

Some day we shall learn that Christ's Church is of supreme value in modern life because, though the teaching is often dim and thin, it is the one society on earth whose purpose and motive is to declare and to prove the power of love.

This is the reason for our constant insistence upon the value of the Holy Communion, upon the duty of Churchfolk to frequent its Celebration. It is the Sacrament of Love and those who faithfully and strivingly join their brethren in pleading the great Sacrifice are increasing the quantity and the quality of love in this torn world.

Come on Sunday at 8.00 or at 11.00.

On All Saints' Day the rebuilt organ was used for the first time. Few people have any idea of the complexity and costliness of a great Church organ. In our organ there are 59 "stops"—that is 59 separate sets of pipes, some of wood, some of metal. In this respect the organ is like an orchestra that has 59 instruments. In each set or stop there are 61 pipes, so that in our organ there are 3,500 pipes. Two separate mechanical systems are necessary. One is to produce and distribute the exact amount of wind for each pipe. This requires a powerful motor and an elaborate system of bellows and wind chests. The other system is to make it possible for the organist to play at will, using one of the four keyboards or manuals, coupling them as he pleases, using from one to fifty-nine stops separately or in all but endless combinations. This system is, in modern organs, entirely

electrical and highly complicated. What happened to our organ was that both these mechanical systems wore out. The pipes are as good as ever—being well made they really grow better with age. But the supply and distribution of wind and the “action” had become inefficient, unreliable, impossible. Antiquated water motors had to be removed and a new 10 horse-power electric motor put in; the delicate valves under each pipe had to be “scrapped” and new ones made; a completely new “console” or keyboard and stop assembly had to be provided.

Now this great work is almost done. It has taken four months and, towards the last, has meant long hours of overtime. The men worked continuously from 8 A. M. October 31st, to 1.45 A. M. on All Saints’ Day. All of them were on hand again by 8.00 and watched carefully (though behind the scenes) for any accidents or mishaps. I wish to thank them for their care, their skill and their diligence.

St. James’s organ is now as fine an instrument as can be found anywhere. There are larger ones, but ours is as large as the church requires. In tone quality and in mechanical efficiency it cannot be surpassed.

The rebuilding has cost \$14,300.

The Centennial Fund was added to to the extent of between \$300 and \$400 on All Saints’ Day and, besides, there was a memorial gift of \$5,000. Today’s offerings are to go to the Fund. I am even more glad and proud of the way this Fund is being made up than I am of its amount. You are doing it in most Christian fashion. The raising of money for the Church may be a definitely religious process. You are making it so in connection with the Fund and I am most thankful. You are so good about suggestions made to you that I am emboldened to continue making them. We are going to have a very beautiful “Benefactors’ Book” in which to record the story of the Fund, the names of the givers and of those in whose memory gifts are made (not of course the amount of the gifts). I have an ambition to see inscribed in this Book the name of every communicant on our list. I suggest your study of the following table:

100	gifts	of	\$100	each
100	“	“	50	“
150	“	“	25	“
150	“	“	10	“
200	smaller gifts.			

Here are 700 gifts. If they were all made \$20,000 would be added to the Fund. Why not make them? Let the family get together and talk it over. Let savings accounts and strong boxes be examined—why not?

We need, to get \$100,000, some large gifts. We have had some and will have more. We need also the gifts of all our people. The plan just outlined points a way to get them. Send them in and let me tell you next week that a goodly number have come.

This afternoon we make an experiment. Dr. Leicester Lewis is going to lecture on “The Relation of Creed to Religion” at 4.30. At 4.00 Mr. Lester Paton is going to play a recital. We are advertising this lecture course widely. It will go on for five Sundays. Dr. Lewis is a powerful and interesting lecturer, a scholar and a teacher. Come and hear him.

Sunday at St. James’s is a full rounded day of worship and instruction. The quiet half hour Eucharist at 8.00, the Church School at 9.45, the 11.00 o’clock service, the Lecture at 4.30 and the beautiful Evensong at 8.00 give great opportunities to all sorts of people. Help us by your presence.

Farm Supper, Thursday, November 17th at 6.30. Have you made your reservations?

11:00 a. m. Holy Communion

Hymns: 530, 346 (190), 339, 113.

Credo,	<i>Merbecke</i>
Sanctus,	<i>Merbecke</i>
Benedictus,	<i>Merbecke</i>
Agnus Dei,	<i>Merbecke</i>
Gloria in Excelsis,	<i>Merbecke</i>

4:00 p. m. Organ Recital

Played by Lester Paton.

8:00 p. m. Choral Evening Prayer

Hymn 441 (227).

Opening Sentences and Prayers: Prayer Book, pages 16, 20.

Psalm 112: Prayer Book, page 467, *Troutbeck* (103)

The First Lesson.

Magnificat in B Minor (Prayer Book, page 22), *Noble*

The Creed, Collects and Grace: Prayer Book, page 25.

Hymn 19.

Address: "Three Typical Hymn Tunes"—
Illustrated by Hymns 412, 62, 28.

Benediction.

Ash Wednesday, February 22, 1928

10.00 a. m. Penitential Office and Holy Communion, with Sermon

Hymns: 123, 129, 132, 331, 134.

Offertorium, *Attwood*

Turn Thy face from my sins, and put out all my misdeeds. Make me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence and take not Thy holy spirit from me.

Sanctus, *Merbecke*

Benedictus, *Merbecke*

Agnus Dei, *Merbecke*

No. 821

St. James's Church, Philadelphia Twenty-second and Walnut Streets

Quinquagesima Sunday

February 19, 1928

At this morning's service the Litany and Holy Communion, I shall give a short explanation of the Litany, its history and its use in connection with Holy Communion. I have heard many expressions of interest in the plan tried last Sunday of having, at the beginning of the service, a simple descriptive explanation, and certainly I have not heard such responses in St. James's as we had last Sunday. The Litany has an interesting origin and history: it has its own special values as an act of worship, and should be better understood.

The list of Lenten services is sent with this Leaflet. It is our aim to offer many varied opportunities for Lenten worship. During these forty days St. James's and its Chapel will be places of prayer, of instruction, of many-sided devotion. On weekdays there will be four daily services,—Holy Communion at 7.30, Morning Prayer at 9, Evening Prayer at 5, and a mid-day service from 12.05 to 12.30. The first three services will be in the Chapel, the mid-day service in the Church. The mid-day services will be arranged as follows:

Mondays—Hymns and Address.

Tuesdays—Hymns and Address.

Wednesdays—Organ Recital.

Thursdays—Holy Communion.

Fridays—Intercessions.

Saturdays—Hymn Singing and Prayers.

Jul 220

Besides these daily services we shall have others, as follows:

Mondays, 8.15 P. M.—Devotional service for women (Chapel).

Thursdays, 11.00 A. M.—Class in Personal Religion (Chapel).

Saturdays, after Evening Prayer—Devotions in preparation for Holy Communion.

On Sundays the services will be as usual, but at 4.15 P. M. Dr. Lewis will give a series of lectures on "Some Parables of Power."

At tonight's service I shall give an address on hymn tunes, using as illustrations hymns 412, 62 and 28, which will be sung by the choir. A good deal of interest was manifested in this subject last Sunday night. I hope for growing congregations.

The Lenten Sewing Class will meet on Thursdays during Lent in the Guild House, from 10.30 to 4.30. A light lunch will be served at a nominal cost. The co-operation of all the women of the Parish is greatly desired, as we have a large assortment of garments to be made.

Since last week the System for Offerings for 1928 has gone up to almost \$25,000. This is very encouraging. I hope, however, that you will all keep in mind the fact that, if St. James's is to meet all its 1928 obligations the System must reach \$32,400. There are still about 80 of you who gave last year but have not yet promised your help for this year. There must also be many who would be glad to help this central City Church in its effort to provide for the spiritual needs of city people on a broad basis.

The Centennial Fund has reached almost \$40,000 paid in; \$40,000 more has been promised, and I am sure that the total we aim at, \$100,000, will be on hand by the time our Centennial year begins in 1929. Every little helps.

Jul 220

There are many evidences of real interest in our plans to make St. James's over into a "free and open" sanctuary for all sorts and conditions of people. There is renewed interest in worship, there are helpful criticisms and questions about our methods, there is a steadily growing spirit of earnest prayer. For all of these I am most grateful. I know that as time goes on you will all come to see how richly God blesses those who in simple faith and with quiet courage try to make His way known amongst men.

Friday, February 24th, will be St. Matthias Day. There will be celebrations of the Holy Communion at 7.30 and 10.00 A. M. in the Chapel.

11:00 a. m. Choral Litany and Holy Communion, with Sermon

Hymns: 326, 235, 139, 468

Offertorium,

Nevin

Marvel not, my brethren, if the world hate you. He that loveth not his brother abideth in death. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. Beloved, if God so loved us, we ought also to love one another. Amen.

Sanctus,

Cruickshank

Benedictus,

Cruickshank

Agnus Dei,

Cruickshank

Gloria in Excelsis,

Cruickshank

7:30 p. m. Organ Recital

Prayer, from Tannhaeuser,

Wagner

March, from Meistersinger,

Wagner

Cathedral Processional, from Lohengrin,

Wagner

Prelude to Parsifal,

Wagner

7:30 p. m. Organ Recital

Played by Mr. Cleland W. Lerch

Allegro Cantabile,	<i>Widor</i>
Marche Pontificale,	<i>de la Tombelle</i>
Ave Maria,	<i>Schubert</i>

8:00 p. m. Choral Evening Prayer

Hymn: 134.

Opening Sentences and Prayers: Prayer Book, pages 16, 20.

Psalm, 77: Prayer Book, page 418, *Turle* (218)

The Lesson.

Magnificat in E Flat (Prayer Book, page 22), *Barnby*

The Creed, Collects and Grace: Prayer Book, page 25.

Hymn: 126.

Address on "The Wesley Family and Their Hymns," Illustrated by
Hymns 223, 226 and 227.

Benediction.

No. 823.

Jul 220

St. James's Church, Philadelphia
Twenty-second and Walnut Streets

The Second Sunday in Lent

March 4, 1928

Before the Revolution, the "Protestant Episcopal Church in the United States of America" was "The Church of England in the American plantations," and had a curiously mottled history. Proscribed in New England, it was strong in Virginia. In Pennsylvania churchmen were protected by Penn's charter and by his broadmindedness, but they were few in number: at the close of the War of Independence there were perhaps a dozen points within the limits of the present Diocese where services were held. In Philadelphia two churches had been built, Christ Church and St. Peter's.

One of the strangest and saddest features of Colonial Church life was that, despite many plans and persistent efforts, no Episcopal oversight was ever provided. Although for 175 years there had been colonial clergy and churchfolk, there was never a colonial Bishop.

When, the War over, churchmen began to look about them and to plan for a continuance of their Church's life, they faced a tough job. Most of the clergy had vanished—they were "Tories." Many patriots took it as a matter of course that English religion, especially that of the "Established Church," would go the way of all other British institutions. Amongst churchmen there were divisions and it was even harder to organize the Church than it was to compose the differences amongst the new States so as to get a decently strong Federal government.

The first need was Bishops. Up in Connecticut Samuel Seabury was elected—but how to get him consecrated? The English Bishops refused—they probably had to—but in Scotland there was an Episcopal Church not “established” and its Bishops consecrated Seabury in Aberdeen, November 14, 1784. A year later the first meeting of churchmen that could be called general, was held in Philadelphia, and the Presiding Officer was the Rev. William White, Rector of the united congregations of Christ Church and St. Peter’s. Difficulties felt by English Bishops about consecrating American clergy were overcome, and in Lambeth Palace Chapel, on the 4th of February, 1787, William White and Samuel Provoost were consecrated by the Archbishops of Canterbury and York, the Bishops of Bath and Wells, and the Bishop of Peterborough—William White for Pennsylvania, Samuel Provoost for New York.

William White, born in 1748, was thirty-nine years old. Besides being Rector of the “United Churches,” he was Bishop of the whole State of Pennsylvania, and Presiding Bishop of the American Church, which thus had found its leader. In the organization of the new national Church, in the drafting of its Prayer Book, in the framing of its Constitution and Canons, in the development of its policy, in the forming of its plan of action, Bishop White for the next forty years was the Church’s great man. He presided over the first seventeen General Conventions, the last one in 1835; he founded institutions (the Episcopal Academy for instance); he preached and spoke on great occasions; he was a great national figure. In his own Diocese, in his own Parish, he was ever the leader.

Philadelphia grew. People began to move West—even as far out as Seventh Street and beyond! The Bishop was watching the growth. There are no records to show when he first planned the foundation of a third Church; but the minutes of the Vestry of Christ Church do record the fact that in 1806 the plan was carried into effect. Bishop White founded St. James’s, himself choosing the name of the new Church, and adding to his duties that of being its first Rector.

Here, then, is our origin: here, through our Founder, our close

connection with the earliest days of the Church in this land. The “United Parish of Christ Church, St. Peter’s and St. James’s” is a resounding title. Behind it were a great conception and a great mind. In Philadelphia the Church was, in fact as in name, “Episcopal.”

St. James’s had to have a site and a building. The site chosen was the corner of Seventh and Commerce Streets. The building, begun in 1807 was consecrated by Bishop White on St. Philip and St. James’s Day, May 1, 1809.

(To be Continued.)

You have perhaps read in the newspapers that the Bishop of the Diocese intends to ask for a Bishop Coadjutor. I have received a prayer set forth to be used in the Churches of the Diocese, signed by the Bishop. The prayer will be used at all our services, and I suggest that you should say it with your own daily prayers. It is as follows:

“Almighty and everlasting God, who by Thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through Thy Son Jesus Christ, to be with Thy Church to the end of the world; We beseech Thee to be with the Convention of this Diocese soon to assemble in Thy Name and Presence.

Put far from us all worldly thoughts and aims, and enable us to act as in Thy sight and for Thy glory.

Direct and rule our hearts that we may choose as Bishop Coadjutor a man approved by Thee, who shall be to the flock of Christ a true shepherd. Bind us all together in unity of spirit and reconsecrate us to Thy service that with loving devotion we may live for the up-building of Thy Church and the extension of Thy Kingdom; through Jesus Christ our Lord. Amen.”

Since the election of a Bishop Coadjutor is a matter of importance to all of us you may like to read the Canon of General Convention on the subject:

“When a Bishop of a Diocese is unable, by reason of age, or other permanent cause of infirmity, or by reason of the extent of Diocesan

work, fully to discharge the duties of his office, a Bishop Coadjutor may be elected by and for said Diocese, who shall have the right of succession: *Provided*, that before the election of a Bishop Coadjutor for the reason of extent of Diocesan work, the consent of the General Convention, or during the recess thereof, the consent of a majority of the Bishops and of the several Standing Committees, must be had and obtained. Before any election of a Bishop Coadjutor, the Bishop of the Diocese shall read, or cause to be read, to the Convention thereof, his written consent to such election, and in such consent he shall state the duties which he thereby assigns to the Bishop Coadjutor, when duly ordained and consecrated, and such consent shall form part of the proceedings of the Convention."

Bishop Garland bases his request on the "extent of Diocesan work." Presumably the consents of the Bishops and Standing Committees are being obtained. When the Convention of the Diocese meets on May 1st, it hears the Bishop's request. It is within the Convention's power to decide whether or not a Bishop Coadjutor shall be elected. If the Convention is satisfied with the Bishop's statement of "the duties which he thereby assigns to the Bishop Coadjutor" and if it feels that the Diocese can afford to meet the necessary financial costs, it decides to proceed to an election. The method of election is laid down in a Diocesan Canon. Any member of the Convention may make nominations, and any clergymen in Priest's Orders, any Missionary Bishop, or the Bishop Suffragan of any Diocese, is eligible for election.

I hope that you know enough to pay no attention to newspaper forecasts and prophecies. Already names of clergymen have been used without their knowledge or consent. They are quite helpless about this and it means just nothing at all except that, being public men, the use of their names is beyond their control.

Let us use the prayer the Bishop authorizes. God's Holy Spirit will guide us if we seek His guidance. St. James's people can best share in the choice of the right man by faithfully and earnestly using the prayer.

Some excitement is being worked up over the "Articles of Religion." I do not think the effort is likely to amount to much, but it will do no harm for you to read the Articles. You will find them at page 555 in your Prayer Books. I cannot promise that you will find them interesting. They are adapted from the "39 Articles" of the Church of England and form a body of theological statements intended to meet the needs of an English situation in the sixteenth century. At the last General Convention a Resolution was passed to cease printing them in the Prayer Book. The same Resolution must be introduced and passed at the next General Convention to make the action final. Some people appear to think that the dropping of these Articles from the Prayer Book is a nefarious bit of pro-Roman propaganda; and they talk as though the Articles were bulwarks of Protestantism. As a matter of fact I do not think any great number of people know that the Articles exist. They are awkward as part of a Book of Common Prayer. Why not print them along with the Constitution and Canons of the Church? They will still be a "bulwark," and the Prayer Book won't cost quite so much to print.

Our service at 11 today—Holy Communion without a sermon, is one that has grown dear to many of you. If things were as they should be there would be a full church. It is strange that so many confirmed people hold back from what all of them confess is the Church's chief act of worship. It is stranger still to find people preferring the service of Morning Prayer, which we get from the monasteries, to Holy Communion, which we get from the Bible. There will be real and deep religious revival when more of us learn the joy of worshipping Our Lord in His Sacramental Presence. I know that goodly numbers of you are learning this; but I know, too, that the congregation on Sunday morning should be twice or three times as large as it is likely to be. Won't you all in this Lenten Season join us who gather 'round the Altar? St. James's filled with His friends to greet Him would gladden Our Lord's heart.

Services in the Chapel every day at 7.30 and 9 A. M., and at 5 P. M. Services in the Church every day at 12.05—Mondays and Tuesdays, address; Wednesdays, organ recital; Thursdays, Holy Communion; Fridays, Intercessions; Saturdays, Hymns and Prayers. Every Thursday a class in Personal Religion in the Chapel at 11; on Monday evenings, a devotional service for women in the Chapel. It is a full schedule. Help us to make it a worthwhile one.

On Sunday night at 8, I am going to speak about the Wesley family and their hymns. One of them, Charles Wesley, wrote more than 6500 hymns! 18 of them are in our Hymnal, amongst them such gems as Nos. 187, 223, 226 and 346. John and Charles Wesley were two of a family of eighteen children. The hymns to illustrate my address will be 223, 226 and 227.

Dr. Lewis's lecture on Sunday afternoon at 4.15 has for its subject the Parable of the Lost Sheep, St. Luke xv, 3 to 7—the power of penitence.

Last week Mrs. Dillard's letter gave us a stirring message about the Church's work amongst the Southern Negroes. American religious enterprise is widespread, and, to illustrate this here is another and a different story. The Rev. C. T. Bridgeman, one of our clergy, is "American Chaplain in Jerusalem." With the Holy City as headquarters he journeys over a great part of the lands known to us vaguely as the "Near East." Last summer he went to Irak crossing the desert to Bagdad and on to Mosul. Mosul is more or less the centre of some thousands of Christians, the "pathetic remnant of the Church of the East." Once itself a mighty missionary force, this Church and its people have fallen on evil days. War, persecution, poverty, famine

have ravaged them. Now, a folk small in numbers, they need the aid of stronger peoples to maintain their religious life. For many years the Archbishop of Canterbury has headed an English Church Society to help them, and of late we have begun to take a share in this work. In Mosul the Rev. John B. Panfil (who did valuable work amongst the Polish people of Philadelphia) is head of a school of 200 boys and girls. In the School a large room has been made into a Church served by an Assyrian priest. And, along with this work goes the feeding and clothing of the terribly poor—a people once great, rich and powerful now often at starvation point.

Mr. Bridgeman and Mr. Panfil and their few helpers are supported by our "quota."

Fill your mite box!

11:00 a. m. Holy Communion

Hymns: 123, 136, 339, 331, 536.

Credo,	<i>Merbecke</i>
Sanctus,	<i>Merbecke</i>
Benedictus,	<i>Merbecke</i>
Agnus Dei,	<i>Merbecke</i>

4:15 p. m. Lecture

"THE LOST SHEEP: PENITENCE"

Dr. Leicester Lewis.

No. 824.

File 220

St. James's Church, Philadelphia

Twenty-second and Walnut Streets

The Third Sunday in Lent

March 11, 1928

When St. James's was consecrated in 1809 it at once became a unit in a larger organization—the "United Parish of Christ Church, St. Peter's and St. James's." I do not think history has done justice to this unusual arrangement. Consider what the "United Parish" had. In the first place it was actually Episcopal: it had a Bishop who was not, like many modern Bishops, a distant, aloof, glorified office manager. I sometimes think that few Churches deserve the title "Episcopal" less than the one which has it. We are really congregationalists. Our Bishops mean very little to us. They come once a year to confirm: we read in the papers of their many public activities as prominent citizens: they "preside" whenever there is anything that needs a presider and they are on hand: they keep office hours: they run the Diocesan machine. In the early days of the Church Bishops were less great as officials than they are now, but they were closer to clergy and people as symbols of the Church's unity and of the transmission of the Church's life.

All this must have been in Bishop White's mind. He very evidently meant and intended to start the new American Church off on primitive lines. In the United Parish there was a real and powerful centre. The Bishop gathered around him the best young priests of the day—all of them afterwards themselves distinguished leaders. Muhlenberg, DeLancey, Abercrombie, Jackson Kemper, served the Parish under him, and all did great things. Had the form of organization been continued, religious history in America would have been very different.

In the second place, the United Parish had an elected body of laymen, the Vestry. They were distinguished men, men of affairs.

They joined with their Bishop and their clergy in the enterprise, which was big enough to command their attention and to make real calls upon their talents and ability. Such a body was a brand new thing and a very great one. Our modern congregationalism has destroyed the functioning of such laymen. Our Churches are all small affairs, struggling to maintain a rather low and poor standard. There is little in them to appeal to the layman accustomed to doing things on a large scale.

If I have correctly stated the case, it will be plain that, as I said last week, the "United Parish" was the product of a great mind, was a great conception.

For twenty years after St. James's was consecrated the "United Parish" continued. So powerful a centre naturally functioned as a sort of national Church headquarters. In one or other of the three Churches fifteen of the first twenty-one General Conventions were held. "Philadelphia firsts" are many: the first Sunday School, the first Missionary Society, the first Missionary Bishop, the first boy Choir, the first Church School for Boys—these are but a few of the many originals springing from the great centre.

I am not informed about what led to the break up of the United Parish. It may be because Bishop White was growing old. It may be that the Quaker individualism of Philadelphia was too powerful. But, whatever the cause, the break up came. In 1829 St. James's after prolonged negotiations and the drawing up of a legal document, got from the State a Charter of its own: it elected its own Vestry: it took over its own property. The great old Bishop—he was 81—was elected Rector for life (he died in 1836), and St. James's began its separate career. In the year of Bishop White's death, St. Peter's took the step we had taken seven years earlier and the United Parish was no more.

There is no use crying over spilt milk: but some day Philadelphia churchmen will no longer be satisfied to see their Church outdistanced by every other part of their lives. When they wake up some one will go back to the story of the "United Parish" and Bishop White's great conception will then be understood and appreciated.

But our concern is with St. James's and I close this little historical excursion with a list of the names of our first Vestrymen:

Lewis R. Ashurst, served until 1832.
Edward Burd, served until 1834.
Cornelius Comegys, served until 1838.
Durden B. Carter, served until 1844.
Thomas Hale, served until 1836.
Joseph Hemphill, served until 1832.
Daniel Knight, served until 1838.
John C. Lowber, served until 1835.
John Markland, served until 1836.
John Reade, served until 1842.
William J. Rawle, served until 1842.

The two Wardens were John C. Lowber and Cornelius Comegys.

(To be Continued.)

At this time of the year we begin to think about "St. James's-in-the-Country." Just six years ago we bought two farms near Quakertown, in Bucks County, 150 acres, with Tohickon Creek flowing through the place. Ever since we have used them as our summer place. It isn't a "Camp"; it isn't an "Institution"; it is just St. James's-in-the-Country. It is run as nearly as possible as a family is run. It belongs to all of us. We come and go at week-ends pretty much as we please. Some of us come for two or three weeks at a time; some of us stay all summer. We live together, play together, worship together and work together.

The place has grown in usefulness each year and is now a pretty big affair—last summer visited by 700 people. On several week-ends the family numbered more than 100—once it went to 140.

Each year the friends of the Farm grow in number and in generosity: and, of course, each year we need them more.

You can help us by joining our "Clear Spring Farm Association," and you can join it by filling out the enclosed card. If you want to do something big you can help us develop our athletic field. It needs a tile drain and some grading. A modest expenditure would

give us an almost perfect field. At present it is pretty rough and difficult.

We have an active Young People's Fellowship that meets in the Guild House every Sunday evening at 7.15. Young people are invited to attend the meetings. On Sunday evening (March 11th) Mr. Victor Loope, of the Philadelphia Divinity School, will give an illustrated talk on Palestine.

I call your attention to the Diocesan Preaching Mission services at the Church of St. Luke and the Epiphany, 330 South Thirteenth Street. They are on Thursday evenings at 8:00, and the preacher on March 15th is the Rt. Rev. G. G. Bennett, D. D., Bishop of Duluth.

The service on Sunday morning at 11:00 is Morning Prayer. Immediately after the opening hymn I shall explain some features of the service, my purpose being to make our worship more intelligent. My special subject will be the order in which the service is arranged.

It is encouraging to have many expressions of interest in this sort of experiment. We have in our forms of worship a treasure house and most of us do not know it. Not knowing ourselves, how can we expect others to know or to care? The Episcopal Church has a much needed contribution to make to American religious life. In my correspondence lately have been letters from prominent officials of other Churches expressing interest in the simple explanations I have already made. We cannot make our contribution if we ourselves are satisfied to remain ignorant about what we have and do.

There should be more people at our Noon services. This year they are varied: Addresses on Mondays and Tuesdays, Organ Recital on Wednesdays, Holy Communion on Thursdays, Intercessions on Fridays, Hymns and Prayers on Saturdays. They begin at 12.05 and end at 12.30. Take an interest in them.

The System for Offerings has now reached and passed \$26,000 for this year. Our total financial needs for the year are \$48,400, apportioned as follows:

For Maintenance	\$35,000
For Missions and Assessments	9,400
For Clear Spring Farm	4,000

Towards the total we can count on receipts of \$16,000 from Endowment income, from contributions in lieu of Pew Rent, and from miscellaneous sources, so that if we are to come out even we must get \$32,400 through the System for Offerings. As we have \$26,000 promised we are still \$6,400 short of our needs.

There may be some of you who do not know about our System. Cards explaining it are on the Book Table. It will greatly help us if all who come here regularly or temporarily will join in the System.

There are still about 60 people who helped us last year, but have not yet sent in cards for 1928. Please!

I cannot let last Sunday morning's two services pass without a note. At 8 o'clock 66 people were present, more than half of them being men and boys. There is strength here when so large a number will make the effort involved in coming to an early service. The 11 o'clock service came near the ideal act of worship. Many of those present spoke of its beauty, its simple devotion and its reality.

Martin Luther is a great name in the history of religion. He was a Reformer, Theologian, Preacher, Hymn Writer, Musician, Statesman. He was before all else a personality, and something of a tragic figure. On Sunday night at 8, I shall speak of Luther as Hymn Writer and Musician, and, for illustration the Choir will sing Hymn 213. This is the only one of Luther's hymns we have, but it is his greatest. Heinrich Heine calls it "The Marseillaise Hymn of the Reformation," and it is generally spoken of as the true National Hymn of Germany.

11:00 a. m., Morning Prayer, with Sermon

Hymns: 128, 211, 539.

Venite, *Goodson (1)*

Psalm 6, *Crotch (157)*

Benedictus es Domine, *Miles Martin*

Offertorium, *Schubert*

Blessed art thou, O Lord God of our fathers: praised and exalted above all for ever.

Blessed art thou for the Name of thy Majesty: praised and exalted above all for ever.

Blessed art thou in the temple of thy holiness: praised and exalted above all for ever.

Blessed art thou that beholdest the depths and dwellest between the Cherubim: praised and exalted above all for ever.

Blessed art thou on the glorious throne of thy Kingdom: praised and exalted above all for ever.

Blessed art thou in the firmament of heaven: praised and exalted above all for ever.

Benedictus, *Ouseley (38)*

Offertorium, *Gounod*

Here by Babylon's wave,
Though heathen's hands have bound
us,

Though afar from our land,
The pains of death surround us;
Sion! thy memory still

In our heart we are keeping;
And still we turn to thee,

Our eyes all sad with weeping.

Thro' our harps that we hung on the
trees

Goes the low wind wearily moaning,
Mingles the sad note of the breeze
With voice as sad of sigh and groan-
ing.

When mad with wine our foe rejoices,
When unto their altars they throng;
Loud for mirth they call, "A song,
A song of Zion sing; lift up your
voices":

O Lord, though the victor command
Our Captivity sad and lowly,
How shall we raise thy songs so holy
That we sung in our fathers' land.

Jerusalem, if we forget thee,
Let our hands remember not their
power,
And our tongues be silent from that
hour.

Woe unto thee! Babylon, mighty city,
For thee the day of thy fall is nigh!
For thee no hope, for thee no pity,
Though loud thy wail riseth on
high!

Then shalt thou, desolate, forsaken,
Be torn from thy fanes and thy
thrones;

In that day shall thy babes be taken
And dashed against the stones!
Then unto thee, O Babylon,
The mighty, be woe!

4:15 p. m. Lecture

"THE GOOD SAMARITAN: GRACE"

Dr. Leicester Lewis.

7:30 p. m. Organ Recital

Melodia, *Reger*

Fugue in G Major, *Rheinberger*

Prelude to Tristan, *Wagner*

Liebestod from Tristan, *Wagner*

8:00 p. m. Choral Evening Prayer

Hymn: 132.

Opening Sentences and Prayers: Prayer Book, pages 16, 20.

Psalm 32: Prayer Book, page 362, *Turle (218)*

The First Lesson.

Magnificat in E (Prayer Book, page 22), *Barnby*

The Second Lesson.

Nunc Dimittis (Prayer Book, page 23), *Gregorian (239)*

The Creed, Collects and Grace: Prayer Book, page 25.

Hymn: 20.

Address on "The Marseillaise Hymn of the Reformation," Illustrated
by Hymn 213.

Benediction.

The Anthem,

Wagner

My feet thou hast annointed,
Let now the friend of Titurel my head annoint with oil,
As fit for this great office.

Aye, thus it was foretold me; my blessing on thee now!
As King we all do greet thee! All guileless!
Weary thy wanderings, much hast thou suffered;
For us and others, heavy the burdens,
Yet only thus couldst thou our King restore.

I first fulfill a duty here,
Baptised art thou in name of our Redeemer.

How beautiful all nature is to-day.
In other days fair flowers I saw,
But full of poison was their fragrance;
These are fair, and sweet and pure,
With bursting bloom and blossom they bring to me my childhood's days,
And speak of never failing love.

That is Good Friday's magic work!
Alas, that day of agony!
Now surely everything that thrives, that breathes, lives and lives again.
Should only mourn and sorrow? Thou seest that is not so.
The sad repentant tears of sinners
Have here with holy rain besprinkled field and plain,
And made them glow with beauty.
The whole creation feels the glow of our Redeemer's love,
And sings His glorious resurrection.
The flowers unknowing all our Saviour's sorrow
Smile with the light of heaven in their eyes,
Bringing sweet hope to man in sin's sad fetters,
And bidding him be pure as they are pure.

And now perceives each blade and meadow flower,
That mortal foot to-day it need not dread;
For as the Lord in pity man did spare,
And in His mercy for him bled,
All men will keep with pious care to-day a tender tread.

Its thanks then all creation makes,
With all that flowers and fast goes hence,
That trespass pardoned nature wakes now to her day of innocence.

The Sermon.

Hymn: 147.

Benediction.

No. 825.

St. James's Church, Philadelphia

Twenty-second and Walnut Streets

The Fourth Sunday in Lent

March 18, 1928

For two weeks I have written some historical notes about St. James's. They will be continued occasionally. Just now, however, the Leaflet must be used for telling you about the services during the rest of Lent.

First—on Sundays. Besides the usual services at 8 and 11 A. M. there are Dr. Lewis's lectures at 4.15 P. M., followed by organ music. These lectures are on practical religion and the subjects:

March 18. The Parable of the Talents. Read St. Matthew xxv: 14 to 30. The Topic suggested is "Progress."

March 25. The Sower. Read St. Matthew xiii: 1 to 9. The Topic is "Perseverance."

April 1. The Sheep and the Goats. Read St. Matthew xxv: 31 to 46. The Topic is "Judgment."

I trust that many of you will take advantage of these opportunities to learn what your religion teaches about the practical side of life.

On Sunday nights at 8 the services will be of a special musical character. To night (March 18th) there will be the Good Friday Music from Parsifal and I shall speak on the subject which marks the theme of the music, Redemption through Sacrifice. Next Sunday night (March 25th) Stainer's "Crucifixion" will be sung, and on Palm Sunday night (April 1st) we shall have the Passion Service as last year.

Next—on Weekdays. Holy Communion at 7.30, Morning Prayer at 9. Midday service in the Church 12.05 to 12.30. Evening Prayer at 5. Every Monday at 8.15, Devotional Service for women in the Chapel. Every Thursday at 11 A. M., a Class in Personal Religion in the Chapel.

On Wednesday evening (March 28th) at 8.15 comes something very special. Mr. Sears, besides all his work at St. James's, is Conductor of the Trenton Choral Art Society, and we have arranged to

give Dvorak's "Stabat Mater," the Choral Society joining with our Choir. Mrs. Hotz and Miss Sweigart, Mr. Torr and Mr. Strauss will be the soloists.

For this service admission will be by card only. Cards can be obtained by applying to me by mail. Please send a stamped envelope! The cards will be mailed on Friday and Saturday, March 23d and 24th.

These great musical services of ours are widely known. Many hundreds of people from the surrounding country write for cards. If you mean to come, please send for cards soon.

Throughout this winter and especially since Lent began the attendance at the 8 A. M. Holy Communion on Sundays has been growing. I am glad of this and I hope the growth will continue. Many people, not in the habit of coming, have told me they are so glad they began. The quiet half hour in the Sacramental Presence of Our Lord is found to be "strengthening and refreshing."

We are grateful for many prompt and generous responses to our appeal for the Farm. We hope that many more will come. This is a great and unique work, which deserves everyone's support.

305 of you have sent gifts or pledges towards the \$32,400 we need this year through the System for Offerings and your gifts total \$25,500. This System is the backbone of our finances. In spite of heavy losses through removals every year it goes steadily on. God sends us new givers—this year so far twenty-six of them.

It is my great hope that the number this year will go up to 400. It probably would do so very quickly if we had a personal canvass. I am, however, an incorrigible idealist. I am always sure that gifts will come from those who want to give, and I prefer such gifts to those made under the stimulus of a drive. Can't I persuade ninety-five more of you to help St. James's to meet its financial obligations by signing a card? A card is enclosed for each of you from whom we have not yet heard for this year. It will be a great thing if we can have the whole amount needed this year.

This week I am spending outside the Parish. On Tuesday, March 14th, I preach at Bath, New York; on Wednesday at Elmira at noon, and at Elmira Heights in the evening; on Thursday at Binghams and at Greene; on Friday at Johnson City.

11:00 a. m. Choral Litany and Holy Communion, with Sermon

Hymns: 326, 324, 159, 331, 226.

Offertorium,

Stainer

God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved.

Sanctus,

Foster

Benedictus,

Foster

Agnus Dei,

Foster

4:15 p. m. Lecture

"THE TALENTS: PROGRESS"

Dr. Leicester Lewis.

7:30 p. m. Organ Recital

Prelude to Parsifal,

Wagner

Chorus of Flower Maidens from Parsifal,

Wagner

Procession of the Holy Grail from Parsifal,

Wagner

8:00 p. m. Choral Evening Prayer

Hymn: 162.

Opening Sentences and Prayers: Prayer Book, pages 16, 20.

Psalm 54: Prayer Book, page 390,

Crotch (157)

The First Lesson.

Magnificat in B Flat (Prayer Book, page 22),

Martin

The Second Lesson.

Nunc Dimittis (Prayer Book, page 23),

Gregorian (239)

The Creed, Collects and Grace: Prayer Book, page 25.

St. James's Church, Philadelphia
Twenty-second and Walnut Streets

The Second Sunday after Easter
April 22, 1928

Little by little people are finding how practical religion is helped by the System known as the Church Year. Newspapers print editorials about the value of Lent and each year sees an advance in American observance of the season. The forty days of Lent are followed by "the Great Forty Days," which are the days between our Lord's Resurrection and His Ascension: the Ascension Day (May 17th) is just forty days after Easter (April 8th).

It is a mistake for us to ignore, as we generally do, these "Great Forty Days." The penitence and self-denial of Lent, the tragedy of Good Friday, rightly appeal to our sense of personal sin and unworthiness: but our religion is not one of repression, of sorrow, of negation. On the contrary its promise is to make men gloriously free, to give them sure foundation for true happiness, to give them strength and power to overcome; and these are the notes of the "Great Forty Days."

Do not miss the lessons of inspiration and hope by absenting yourselves from the Church's worship on these days, especially on the Sundays. When Ascension Day comes, the day of the Lord's coronation, let it come as a real festival to be kept with that note of triumph which belongs to it.

"New" things stay "new" too long amongst us. Tonight in the Church we have a Mystery Play. It is twelve years since we had the first one and still there are those who look upon a Mystery Play in Church as a questionable novelty. All our worship is dramatic:—our kneeling and standing, our singing and saying, our poetry and prose, our Sacraments,—they are fundamental drama. Just as, from time to time, we have great musical services to glorify God through the ministry of music so we have, on occasions, special dramatic representations of some particular aspect of our religion.

Our Mystery Play tonight at eight tells the story of two little pilgrims from far Cathay, who come in search of Mother Church. She receives them with joy and brings before them the story of her "Book Beloved," the Prayer Book. Its history and its services are impersonated. "Morning Prayer," "Psalter," "Litany," "Eucharist," etc., etc., tell their brief story. With deep devotional insight Mrs. Hobart joins true dramatic power, and "The Little Pilgrims and the Book Beloved" is a most moving production. Thirty-six of our children and young people together with the Choir, have been for weeks preparing for tonight's performance.

On Low Sunday the Church School children presented their Mite Boxes. The contents brought the total from the Mite Boxes up to very nearly \$600, and the total Easter offering for Missions to more than \$1200. This is a very fine result and makes us all happy.

From Passion Sunday, March 25th, to Low Sunday, April 15th, is twenty-two days. In that period the aggregate attendance at all services was 7000 and the amount of contributions from all sources (except endowment income) and for all purposes was \$7500. These are impressive figures. Central City Churches are all right if you run them central city fashion!

The System for Offerings has 323 givers. The number is 41 short of last year's final total. I wish the 41 would hurry up! The amount promised is \$27,000,—nearly \$1000 more than in 1927,—and since the Easter offering helps our Missionary Budget we can count the total as \$28,200. We should have \$4000 more to assure our ability to meet all claims upon us.

The first St. James's Church was consecrated by Bishop White on St. Philip's and St. James's Day, May 1, 1809. Always we keep the first Sunday in May (May 6th this year) as a memorial of this event. The offerings will go to the Centennial Fund.

Please remember that there is a Celebration of the Holy Communion in the Chapel every weekday morning at 7.30.

Wednesday, April 25th, is St. Mark's Day. There will be services at 7.30 and 10 A. M., in the Chapel.

11:00 a. m., Morning Prayer, with Sermon

Hymns 179, 171, 520.

Venite,

Turle (18)

Psalm 118,

Woodward (22)

Te Deum in F,

Attwood

Benedictus,

Smart (169)

Offertorium,

Schubert

The Lord is my shepherd: I shall not want.

He maketh me to rest in green pastures: He leadeth me beside still waters.

He giveth peace unto my soul; He leadeth me in the paths of goodness for His Name's sake.

Yea, though I walk through Death's dark vale of shadows, no evil will I fear; for Thou art still with me; Thy rod and staff they comfort me.

Thou preparest here a table for me in the presence of mine enemies: my head with oil thou anointest; my cup runneth over.

Yea, surely, peace and mercy all my life shall follow me: and I will dwell with God forever.

See Special Leaflet for Evening Service.

11:00 a. m. Choral Morning Prayer, with Sermon

Hymns: 92, 104, 95, 97.

Venite,

Psalm 72,

Te Deum in E,

Benedictus,

Offertorium,

Pye (61)

Woodward (22)

Parker

Anon (III)

Carol from Russia

Snow-bound mountains, snow-bound valleys,

Snow-bound plateaus, clad in white,

Fur-robed peasants, fur-robed nobles,

Fur-robed children see the light.

Shaggy pony, shaggy oxen,

Gentle shepherds wait the light;

Little Jesu, little mother,

Good St. Joseph, come this night.

Christmas Song from Haiti

Jesu! Little Babe so fair,

Jesu! In the manger there,

Angels guard Thy sleep,

And Thy mother o'er Thy crib

Tenderly her watch doth keep.

Jesu! Thou dear Babe divine.

Jesu! Wise men came from far,

Jesu! guided by the star,

Humbly Thee they sought,

Gold and incense sweet,

Rich gifts from the East to Thee

they brought.

Jesu! Thou dear Babe divine.

Jesu! Shepherds saw the light,

Jesu! In the sky so bright,

Heard the angels tell

That the Son of God hath come

Down from heaven on earth to dwell.

Jesu! Thou dear Babe divine.

Jesu! Come we now to Thee,

Jesu! Lowly bend the knee:

We Thy grace implore;

Lord, we too, with child-like hearts,

At the manger Thee adore.

Jesu! Thou dear Babe divine.

4:00 p. m. The Christmas Story. (Special Leaflet)

7:45 p. m. Organ Recital By WESLEY SEARS.

Assisted by Bruce Hamer, Tenor; Ned Chambers,

William Dennis and Fred Mount, Sopranos.

Christmas Musette,

Tenor and Soprano Duet, "Love Divine,"

March of the Magi,

Soprano Solo, "O for the Wings of a Dove,"

Fantasia on Two Christmas Hymns,

Maily

Stainer

Dubois

Mendelssohn

Guilmant

8:15 p. m. Lecture

New Testament Character Studies—Special Subject for
Tonight is "St. James."

DR. LEICESTER LEWIS

No. 860.

St. James's Church, Philadelphia

Twenty-second and Walnut Streets

The First Sunday after the Epiphany

January 13, 1929

Thank You!

One does not go far along the Christian Way without discovering the transforming power of Our Lord's touch on even the ordinary things of life.

We say "Thank you," a hundred times a day: it is part of the small change of daily intercourse. But let Our Lord touch those words and they unlock the deeps of our emotions;—they become transfigured. He did touch them for us all on Sunday. I said "Thank you" to you. You said it to me. But our hearts were full, there was a choke in our voices. The Master had allowed us to offer Him our great gift at His own service on the Day of the Star.

Our gift was money that we had gathered, and we know well that the gathering of money is often a sordid business. All along we have been asking Him to touch us in the gathering of our Fund, and every body who was at St. James's on Sunday knows that He made our task a sacrament.

We know now that three years ago He showed us a star. If it shone dimly at first, it has all along grown brighter and more of us have seen it. On Sunday it shone so that its glory filled our hearts.

There really are no other words to say.

A Matter of Record

As a matter of record what happened at St. James's on Sunday was this.

The service was the Holy Eucharist. After the usual offering had been made and presented, the alms basin was brought again to the chancel steps. Eleven Vestrymen stood there. The twelfth, Dr. Ashton, was with us in spirit though physically unable to be present. The Rector's Warden said a few words of congratulation and then read a document witnessing to the Fund's completion. This was laid on the alms basin and presented at the Altar. The doxology was sung and the announcement made that the pews in St. James's were free. At the Communion the Vestrymen received in a body. After the service there was a short, informal meeting of the Vestry, at which a resolution congratulating the Rector was passed.

The offering at the service brought the Fund well over the \$100,000 asked for. Exact figures will be given next week.

Here it may not be amiss to say that the total endowment fund of St. James's, which three years ago was \$122,000 is now more than \$275,000,—the value of the Rectory being included in both figures.

**Today's
Services**

Holy Communion at 8.00, Morning Prayer and Sermon at 11.00. The sermon will be on "The Spirit and Work of a City Church." The afternoon service at 4.00 will be of a special character. The background of Christmas and the story of Christmas will be told in Scripture readings, hymns and carols. There will be a short address. At 7.45 P. M. there will be a Half Hour of Music (programme in the service list). At 8.15 Dr. Leicester Lewis will deliver the first of a series of four lectures: New Testament Character Studies—Special Subject Tonight is "St. James."

**The Woman's
Auxiliary**

The Annual Meeting on January 3d was well attended and enthusiastic. The officers elected were:

President, Mrs. C. Howard Clark, Jr.

Vice-Presidents, Mrs. Henry Dillard, Mrs. Leighton Appleman.

Secretary, Miss Mary Boyd.

Treasurer, Mrs. Charles D. Carr.

The Financial Report showed that our Branch had raised during 1928 more than \$5,500 for the Church's Missions.

**From
Chicago**

The other day I opened an envelope postmarked "Chicago." Inside was a copy of the Leaflet of December 23d, with this message written across it:

"Dear Rector:

"Across the miles every week comes this little pamphlet and I want you to know that wherever I am (and it has reached me in many places) it is helpful to a former chorister of St. James's (30 years ago)."

**The System
for Offerings**

According to our custom we are sending to all our people who have not yet responded to the System for Offerings Appeal, a second request. I hope it will bring many prompt replies. At the time of writing 230 cards are in for a total of well on to \$24,000; \$11,000 more must come in if we are to meet the full requirements of our work for this year. Please!

**The Centennial
Fund**

The Fund is not closed. Gifts to it may still be made and will be welcome. The Centennial Book will not be made up until Easter, and even then there will be plenty of room in it for more names. I am so glad to notice

amongst Sunday's gifts some from our boys and girls. Let us have more of them. I wish we might have 400 names to put in our Book by Easter.

**Explaining
"City Church"**

The phrase "City Church" has somehow caught on. People ask what it means. The best answer is not words, but deeds.

So far what we have done is to change some of our customs and methods.

1. Nobody now owns or rents a pew. All who come to St. James's sit wherever they like. I am not so foolish as to think that this change is going to "fill the Church"; but I do think it is a more Christian plan. I believe it helps a good deal to make all who come realize that the Church is their Father's House, that in it they are all brethren.

2. The Church is open all day and every day. In the winter it is kept always at a comfortable temperature. The chancel is always lighted and there are one or two lights in the Church. This again is no magic. But I believe that as time goes on and it becomes known that people are free to drop in any time for quiet and rest, and that they will not freeze when they do, the Church will be used more and more this way. The time may come (I hope it will) when we can keep the building open all night as well as all day.

3. By making a good start at an endowment we are trying to change some queer ideas about the Church and money. I believe there are people who think an endowment makes a Church lazy. That is a very queer idea indeed. It seems to imply that the object of a Church's activity is to raise money. Endowing the Orchestra doesn't make it lazy,—it gives it more chance to give good music. Endowing a Hospital doesn't make the doctors and nurses lazy,—it enables them to help more sick people and to help them better. Endowing a Church, so far from making it lazy, gives it more power to show people what worship and Christian service can be. At our Christmas Tableaux there were twelve people who came all the way in from Solebury (near New Hope, in Bucks County). They were the chief workers in a little Mission there. They said: "We never get a chance to see anything like this. It is wonderful and we will go back to work harder at our Mission." The more endowment you give us the more work for God we can do. Don't worry about its making us lazy!

In the past year at St. James's we have not "taken up a collection" at any service, except the Sunday morning ones. I personally should be glad if we did not do it at all. We have plates at the doors. People give all the same. As a matter of fact the amount of money received in loose cash in 1928 was very much larger than for many years.

Here are three changes. As I say, they are not magical. They will not by themselves "fill the Church." But think them over carefully. I believe they will help you to form new ideas about the Church that are larger and deeper, more nearly and simply Christian.

More of this next week.

year, sustaining members pay one hundred dollars and their money goes to the reduction of our mortgage. Will all who are willing to help, please notify Mr. William N. Kinnard, 2210 Sansom Street?

11:00 a. m. Holy Communion

Hymns 311, 277, 329, 509.

Creed, Sanctus, Benedictus, Agnus Dei, Gloria in Excelsis, *Merbecke*

7:30 p. m. Organ Recital by Frederick R. M. Coles

Vocal Selections by William Holland, soprano; Ned Chambers, soprano; and George D. Lapham, Jr., tenor.

Basso Ostinato, *Arensky*

Tenor Solo: "My Hope is in the Everlasting," *Stainer*

Duet: "Give Ear unto Me," *Marcello*

Fantasia Sonata (First Movement), *Rheinberger*

8:00 p. m. Choral Evening Prayer, with Sermon

Hymn: 536.

Opening Sentences and Prayers: Prayer Book, pages 16, 20.

Psalm 27: Prayer Book, page 356, *Randall (203)*

The Lesson.

Magnificat in F (Prayer Book, page 22), *Garrett*

The Creed and Collects: Prayer Book, page 25.

The Anthem, *Woodward*

The radiant morn hath pass'd away,
And spent too soon her golden store;
The shadows of departing day
Creep on once more.

Our life is but a fading dawn,
Its glorious noon, how quickly past;
Lead us, O Christ, our life work done,
Safe home at last.

Where saints are clothed in spotless white,
And evening shadows never fall,
Where Thou, eternal Light of Light,
Art Lord of all.

Sermon.

Hymn 364.

No. 877.

St. James's Church, Philadelphia

Twenty-second and Walnut Streets

The Fifth Sunday after Easter

May 5, 1929

The first day of May is the Anniversary of the consecration of the first St. James's Church, and that consecration took place in 1809, just 120 years ago. I like to think of this background of ours when I am planning and working at the task we have set ourselves. The more I learn about our great Founder, the more anxious I am that you and I may so pray and labor for St. James's in our day and generation as to be worthy of the great vision he had when he set St. James's going.

Four months of our Centennial Year have gone. Are we really on our way? Are there any signs that St. James's is becoming able to function in new ways as a City Church? Well, let us run over the record. We began the year with a great offering. It represented the full accomplishment of a plan begun three years before to strengthen the financial foundations of the Church. The amount of the offering, \$100,000, was larger than all that had been gathered for St. James's endowment in forty years.

With this beginning we set out on a programme of services which, running through the whole year, would, we hoped, demonstrate our continuing ability to draw people to this Church for worship. Bishop Garland, Bishop Rhinelander, Bishop Slattery, Bishop Beecher and Bishop Atwood have been with us. We have had our great musical services. We have had a larger number of small groups of people for worship than ever before. We had a good Lent and a wonderful Easter. These are all of them encouraging. They are real proofs that, despite the rapid and complete change in our neighborhood, St. James's can successfully and usefully minister to many people in the heart of the city. I can say that on the whole the months have justified our hopes, that there are definite gains to be registered. Certainly the first four months of 1929 have been every way better than the corresponding months of any recent year. One of the real difficulties we have to face is the habit of our people to forsake the city as soon as Easter is over—at least so far as this Church is concerned. Week-ends in the country, Sundays at the shore, knock the bottom

out of normal city congregations. There is no use complaining about this, or lamenting it. For five months, or four at least, there is a "summer slump." I believe, however, that there are possible and practical ways of overcoming this. They cannot be put into operation at once, but at least a step can be taken towards their accomplishment.

Let us take this month of May. Some things are planned for it which can make it a month of definite advance. Whether this will actually happen or not depends upon your interest and your personal co-operation. Here are the "high points" of the month.

1. Sunday, May 5th, the 120th anniversary of the consecration of the first St. James's. There will be services at 8 and 11 A. M. and at 8 P. M. The offerings at all services will be for the Centennial Endowment Fund of St. James's.
2. The Ascension Day, Thursday, May 9th, at 10 A. M., we shall have, for the 15th time, our great Ascension Day service. The Most Rev. John Gardner Murray, D.D., Presiding Bishop of the Church, will be the preacher. Gounod's "Messe Solennelle" will be sung with special soloists, and accompaniment by the Philadelphia Orchestra.
3. Sunday, May 19th, a day at the Farm. At ten o'clock we shall leave the Guild House in motors. At twelve there will be a service at the Farm, followed by lunch and a tour of inspection of our beautiful summer place, "St. James's-in-the-Country."
4. Tuesday, May 28th, 8.30 P. M., the American Organ Player's Club, and the American Guild of Organists are sponsoring a service in memory of our late lamented organist Mr. S. Wesley Sears. The service is planned on a great scale. It promises to be one of the most remarkable tributes ever paid in this country to a Church musician.
5. A Memorial Day party at the Farm—for young people.

You will agree that this is a rather notable list of "events" for a city church to undertake in *any* month. The point is—how many of you can be persuaded to think them over carefully (and prayerfully), to see in them the deliberately adopted, most carefully arranged, efforts of your leaders to make God's worship count in modern city life? The appeal is always to the reason and the conscience of each of you. Every one of these happenings really deserves, even demands, your loyal and enthusiastic support.

The services on Sunday—will they be largely attended or not? That depends upon each of you who read this. It may mean giving up part of a day in the country. It may mean making a considerable journey. But your presence will mean one more step in St. James's advance.

Ascension Day at St. James's has become famous. The day of the Lord's crowning as King of men does actually here receive worthy celebration. To mark our centennial year, the Presiding Bishop of the Church has promised to be with us. It will be a great occasion. The Church will be crowded. But I covet for this service something more. I pray that it may be a real, deeply spiritual act of worship—this depends upon each of you.

The Sunday at the Farm is a repetition of what we did last year. Our summer work at St. James's is in many ways unique. We are trying—with conspicuous success, to learn to live together as a great Christian family. We go out—boys and girls, men and women—tired, pale city folk. In a few days we are all brown and healthy. The Farm does simply untold good and its members grow every year. Some of you are genuinely interested. More of you ought to be. On the 19th you have an opportunity. Come out with us!

The memorial service for Mr. Sears speaks for itself. It was planned without a word or thought from me by his musical friends and associates. His own compositions will be played and sung. I know you will be present.

My friends, I make no apology for the length of this account of our accomplishments, and our plans for the coming month. Philadelphia needs many things in this time of its great development. It needs nothing more than the alert, vigorous, well-rounded witness of groups of Christians to the glory of their Lord and His power in human life. May at St. James's offers great opportunities. Do not let us miss them!

Clear Spring Farm is rejoicing at a great gift. A new house is being built which will increase our equipment greatly. Mr. and Mrs. Pitchford will move into it when it is finished and their presence on the "summer" side of the creek is going to mean much.

Our Farm is managed by a Board of Trustees, and is helped by those who join "Clear Spring Farm Association." There are three classes of members—annual, contributing and sustaining. Annual members pay a dollar a year, contributing members pay ten dollars a

11:00 a. m. Choral Litany and Holy Communion
with Sermon

Hymns: 333, 266, 493.

Anthem,

Franck

O Lord most holy,
O Lord most mighty,
O Loving Father,
Thee would we be praising always.

Rule Thou our wilful hearts,
Keep Thine our wandering thoughts,
In all our sorrows
Let us find our rest in Thee.

Help us to know Thee,
Know Thee and love Thee,
Father grant us Thy truth and grace,
Father, guide and defend us.

And in temptation's hour,
Save through Thy mighty power,
Thine aid O send us;
Hear us in mercy.

Show us Thy favor,
So shall we live,
And sing praise to Thee.

Credo,
Sanctus,
Benedictus,
Agnus Dei,
Gloria in Excelsis,

A Modal setting of the
Holy Communion by
Geoffrey Shaw.

7:40 p. m. Organ Music

Chorale No. 2 in B Minor,
Meditation a Ste. Clotilde,

Cesar Franck
Philip James

8:00 p. m. Choral Evening Prayer, with Sermon

Hymns: 290, 235.

Psalm 148, page 524,
The First Lesson.

Pye (61)

Magnificat, Tone V₃, with Fauxbourdon,
The Second Lesson.

Willan

Nunc Dimittis, Tone II₁, with Fauxbourdon,
The Anthem,

Willan
S. S. Wesley

Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for you who are kept by the power of God; through faith unto salvation ready to be revealed in the last time. But as He which hath called you is holy, so be ye holy in all manner of conversation; Pass the time of your sojourning here in fear.

Love one another with a pure heart fervently. See that ye love one another.

Being born again, not of corruptible seed, but of incorruptible, by the word of God; for all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away.

But the word of the Lord endureth forever! Amen.

No. 922.

220
St. James's Church, Philadelphia

Twenty-second and Walnut Streets

The Fourth Sunday after Easter

May 18, 1930

For eight years we have had our own country place. It has become a good deal more of an enterprise than any of us expected when we began it, and yet, as each summer approaches we find it growing in usefulness. Many of you know all about it, but some of you do not. We bought two old farms near Quakertown in Bucks County, one on each side of the Tohickon Creek, which for more than half a mile runs entirely within our property. The buildings on both farms were run down—so was the land; but the place was very lovely and we set at the business of restoration and adaptation. One farm is "Oakley Farm," the other "Clear Spring Farm." Oakley Farm has been developed as a real farm. House, barn and other buildings have been properly restored and comfortably fitted up. We have twenty head of cattle, an "accredited herd," nearly all Ayrshires. We have about 350 laying hens, some pigs and, of course, some horses. In the winter our milk is sold to a nearby creamery and we always get top prices! The eggs are sent in to the Guild House and sold to our people. Our aim (we have not reached it yet) is to make Oakley Farm self-supporting.

Clear Spring Farm is the summer place proper. The fine old barn has been turned into dormitories for boys and men, with accommodations for fifty. The "Big House" or "Guest House" is nearly 100 years old, a good old Dutch stone house. We have done a good deal to it and we use it for women and girls. Attached to it on the north is a dining hall built five years ago. It has a big stone fireplace, a modern kitchen and room for 100 people. On the south-west corner of the "Big House" and also attached to it is the "New House," built last year. Here Mr. and Mrs. Pitchford live—our managers, to whom we owe more than we can ever repay. We just could not live without them. In this house the Rector and his wife have their room. Then there is the "Staff Cottage," a perfect gem

of a place, part of it built about 1760, part about 1800. There is the "Shack," a dormitory for thirty boys—and altogether we can "sleep" 110 people. We open the summer place about June 15th and keep it open three months. Our own choir boys and acolytes, our own girls, men and women come up as to their own home. Some stay a few days, some a few weeks, some all summer. Then we have other choirs and groups of people, young and old, from other churches. On holidays and weekends our 110 cots and beds are not enough! Last year we had an aggregate of 800 visitors. Our food is the best ever. We have our own milk and eggs, our own vegetables, and our own fruit. We play together, live together, pray together, as if we were one big family. We have an open-air Chapel where after supper we go for a short service every day. On Sundays and Holy Days we have Holy Communion.

Well, now you are ready to hear that every year we get as many of you as we can to make a Sunday pilgrimage to the farm. This year the date is May 25th. We leave the Guild House at 10 A. M. As soon as we get to the farm we have a service, then lunch and a general tour of inspection. Please bring a "box lunch." Coffee, cream and milk will be supplied at the farm.

Come in your own car (map enclosed) or come in the bus which leaves the Guild House at 10 A. M. The bus trip costs \$2. Just sign the card and send it in so we will know how many to provide for.

I said we had become a large enterprise, but we still have some needs! Chief among these is a proper athletic field. I have about \$600 on hand towards this, but it will cost \$1500 at least. Come on May 25th and see the farm!

Ascension Day comes on Thursday, May 29th. At 10 A. M. we shall have our great service of glorious worship. The preacher is the Rev. R. I. Murray, of St. Mark's School, Southborough, Mass. The music is Dvorak's, the accompaniment by the Philadelphia Orchestra under Mr. White's direction.

Our Ascension Day service has become very widely known and the Church is always crowded with people. I think we succeed in making it a very real and moving act of devotion in honor of Our Lord's coronation. I have always asked your prayers for it, as I do now. When you say your daily prayers ask God to bless the service

to His greater glory. Many of you send me special gifts towards the necessarily large cost of this service. I have had a few such gifts this year and shall be so glad to have more.

Let us make this year's service a memorable one.

It is most encouraging to be able to report that our financial condition is very much better this year than it has ever been. We have come through four very difficult years and I marvel at the constant generosity that has not ever failed. God is most certainly giving us choice blessings.

Financing a city church is as much a part of our religion as saying our prayers. You are year by year coming to understand more clearly that giving to God's Church a part of what He gives you is a joy: you are cheerful givers.

Our support comes in part from our endowment and in part from your gifts through our System for Offerings.

The Endowment Fund, still far too small, is steadily growing. Since the beginning of the year it has increased \$11,000. I am so grateful for your thoughtfulness in making these gifts.

The "System for Offerings" is a simple, flexible plan for current giving. It is not a "pledge." No one is bound for a set time. The amount promised may be cancelled at any time. We have never sent anyone a bill! Three hundred and twenty-eight people are giving through the System. If any of you not now using our System will join in it you will help us much. Cards are on the table at the back of the Church

The Sunday evening service will be discontinued for the summer after May 25th, but the other services (at 8 and 11 A. M.) are kept up the year 'round.

The Annual Fair at "Wyck" will be held on Thursday, June 5th. This delightful event is under the auspices of the Northern Convocation, to which we belong. St. James's women take a very large part in the Fair under the leadership of Mrs. C. Howard Clark. We have the "fancy work" table and Mrs. Clark will be glad to have gifts of articles or money. They may be sent to her at 2210 Sansom Street.

11:00 a. m. Choral Morning Prayer, with Sermon

Hymns: 110, 98, 105, 526.

Venite,	<i>Goodson (1)</i>
Psalms 65,	<i>Turle (218)</i>
Te Deum in B Flat,	<i>Willan</i>
Benedictus,	<i>Randall (203)</i>
Anthem,	<i>Bach</i>
Jesu, joy of man's desiring,	Through the way where Hope is guiding,
Holy wisdom, Love most bright,	Hark, what peaceful music rings,
Drawn by Thee, our souls aspiring,	Where the flock in Thee confiding,
Soar to uncreated light.	Drink of joy from deathless springs.

Word of God our flesh that fashion'd,	Theirs is beauty's fairest pleasure,
With the fire of life impassion'd,	Theirs is wisdom's holiest treasure.
Striving still to truth unknown,	Thou dost ever lead Thine own,
Soaring, dying 'round Thy throne.	In the love of joys unknown.

7:40 p. m. Organ Music

Played by ERNEST WHITE

Prelude and Fugue in E Minor,	<i>Bach</i>
Andante (Surprise Symphony),	<i>Haydn</i>
"In Native Worth," from The Creation,	<i>Haydn</i>
GEORGE D. LAPHAM, JR., TENOR	
Chorale—Prelude, "Blessed Jesu, We Are Here,"	<i>Bach</i>

8:00 p. m. Choral Evening Prayer, with Sermon

Hymns: 98, 29.

Opening Sentences and Prayers, pages 22, 24.

Psalms 46: Prayer Book, page 397, *Turle (218)*

The First Lesson.

Magnificat in E Flat, *Parker*

The Second Lesson.

Nunc Dimittis in E Flat, *Parker*

The Creed, Collects and Grace: Prayer Book, pages 29, 31.

Anthem, *Noble*

Blessed art thou, O Lord God of our fathers: praised and exalted above all for ever.

Blessed art thou for the Name of thy Majesty: praised and exalted above all for ever.

Blessed art thou in the temple of thy holiness: praised and exalted above all for ever.

Blessed art thou that beholdest the depths and dwellest between the Cherubim: praised and exalted above all for ever.

Blessed art thou on the glorious throne of thy Kingdom: praised and exalted above all for ever.

Blessed art thou in the firmament of heaven: praised and exalted above all for ever.

No. 905.

220
St. James's Church, Philadelphia
Twenty-second and Walnut Streets

The Fifth Sunday after the Epiphany

February 9, 1930

St. Paul often speaks of "spiritual gifts," and he does so naturally because for him God is always a lover and a giver. We also speak of our "gifts," "he is a very gifted person," "she has many gifts," but we do not so naturally speak of "spiritual gifts," because, I fear, God is not always and actually thought of by us as the great giver.

What does a "gift of the Holy Spirit" mean to us? Not much, I am afraid. Yet if we would rise out of our messy, hurried little lives to a life that is fine, strong, quiet and fruitful it should mean pretty nearly everything to know that God has given to each of us, through His Spirit, certain gifts—that He is forever offering more and greater gifts if we will receive them and use them.

Next Sunday night at 8, February 16th, Bishop Taft will come to St. James's to impart as God's accredited agent the gift of the Holy Spirit through the laying of his hands on what promises to be the largest confirmation class we have had for ten years.

What a thing it would be if all of us would take this announcement, not as a bit of annual church routine, but as something in which each of us has a vital, active interest! If we would pray for those who are to receive this "gift"; if we would, between now and then, think of the spiritual gifts we have had and what we have done with them; if we would come in humble penitence and high resolve to be with those who are to receive the "seven-fold gift of the Holy Spirit"—what a service we should have!

I beg you to think about this and to come in great numbers to our confirmation service.

A valued letter from one of our interested men has to do with the subject of hymns sung at our services. He thinks we do not sing enough well-known ones, and he submits a list of some he would like to have. I am particularly grateful for this kind of interested, helpful suggestion and criticism, and my correspondent may be sure that his favorite hymns will be on our service lists. Won't some more of you send us such lists? I should like to have a number of lists of hymns suggested for our Easter services. Choose five of your favorite Easter hymns and send me the numbers of them.

219
Congregations last Sunday were encouraging. At the early service there were just fifty people. At the eleven o'clock service there were 350 and at night about sixty. I wish there were more of you at the night service. It is a really beautiful one and lasts just an hour. Last Sunday I spoke on "What it means to be a Christian" and I shall continue to speak on the same subject for several Sundays.

There are 765 communicants in our carefully kept list. There are 292 names on our System for Offerings book for 1930.

These contrasting figures are set down, not in malice and criticism, but just to look at!

Does it not seem reasonable to expect that each communicant of the Church should take a share (the amount set by himself) in providing for the financial needs of his Church?

We are, in this Church, carrying out a large-sized experiment. So far as I know, St. James's is the only Church of any sort in Central Philadelphia that collects no pew rents, that says to all and sundry, "Here is God's house. Come to its services. Use it when you will. Sit where you like." We really believe that, so far as money is concerned, the giving of it for God's work is the privilege of those who love Him and care for His cause. Our recent financial history is proof that even under great difficulties, quiet Christian methods win.

What we need, and ask for, is just honest thoughtfulness on the part of our people.

I am grateful to those 292 who have so far shown their love for their Church and their sense of obligation for its work. But there ought to be many more of them. A careful revision of our budget shows that we still need gifts and promises of \$5000 through our System if our minimum obligations are to be met this year.

Please think this over and send in your card.

Several questions about our Endowment Fund suggest the following statement.

The total as of December 31, 1929, is \$301,000. The Rectory belongs to the Endowment Fund and its cost (\$35,000) is included in this total.

\$301,000 is \$179,000 more than the total endowment as of December 31, 1925.

The \$179,000 added in four years came from the Centennial Fund, the Rawle legacy and some perpetual insurance.

\$97,000 has been paid in on account of the Centennial Fund and invested. Subscriptions amounting to \$8000 more will be paid shortly. (They are not in arrears.)

\$77,000 have been received from the Rawle estate.

The balance of the \$179,000, about \$5000, is the perpetual insurance. The Girard Trust Company is Trustee of the main Endowment Fund and the Pennsylvania Company is Trustee of the Centennial Fund.

The total, \$301,000, compares with the funds of the other central city churches as follows:

St. Stephen's	\$680,000
Holy Trinity	598,000
St. Luke-Epiphany	580,000
Christ Church	530,000
St. Peter's	503,000
St. Mark's	390,000
St. James's	301,000
St. Clement's	298,000

St. James's fund will receive about \$20,000 more from the Rawle Estate after the sale of some property.

Four years ago we decided to sell our Guild House, and to add part of the proceeds to the Endowment Fund. We have been able to postpone this sale, to our advantage. When we do sell it, \$100,000 will be added to the endowment.

It will be seen, therefore, that the fund will total \$430,000 in the not very distant future, and that this increase will come without any effort on our part.

Thus St. James's, which, until very recently, had an insignificant permanent fund, and was at the bottom of the list, has moved up one place.

If \$70,000 could be added to what we now have, added by our own efforts and gifts, an endowment fund of \$500,000 would be made sure.

Why not? Well, it is not for me to say. I am very thankful for what has been done, for the loyalty, the faith, the generosity that have helped to do what four years ago looked like an impossibility.

In about three weeks I shall have finished fifteen years' work at St. James's. My cup of joy would be full to overflowing if some hearts were moved to crown our endowment efforts by such gifts as would assure for this Church permanent ability to do the very great work God is manifestly asking us to do for Him and for His Church.

Tomorrow night, Monday, February 10th, at the Penn Athletic Club, Mrs. Carl Akeley, the renowned African explorer and geographer, will give a wonderful illustrated lecture called "Gorilla Paradise." The pictures were taken by Mrs. Akeley and her husband (who died on their last expedition) and the lecture is being given under the auspices of a distinguished list of patrons and patronesses for the benefit of St. James's many and varied works, missionary and charitable. The tickets are \$2 and may be obtained at Conway's, at Heppe's or at the Guild House.

In a Church such as ours is, it is very difficult indeed to arouse wide corporate interest in such an undertaking. There are so many things going on, so many appeals to our interest. We have never attempted so large a thing before. If it is successful we shall be able to have a large sum for our summer work and our missionary obligations.

Its success depends on your willingness to help.

11:00 a. m. Holy Communion

Hymns: 224, 200, 329, 226.

Credo,	<i>Merbecke</i>
Sursum Corda,	<i>Merbecke</i>
Sanctus,	<i>Merbecke</i>
Benedictus,	<i>Merbecke</i>
Agnus Dei,	<i>Merbecke</i>
Gloria in Excelsis,	<i>Merbecke</i>

7:40 p. m. Organ Music

(Played by ERNEST WHITE)

Kyrie Eleison,	<i>Karg-Elert</i>
Scherzo in B Minor,	<i>Healey Willan</i>
Chorale Prelude on the Tune "University,"	<i>Harvey Grace</i>

8:00 p. m. Choral Evening Prayer

Hymns: 290, 26.

Opening Sentences and Prayers: Prayer Book, pages 16, 20.

Psalm 98: Prayer Book, page 461, *Pye*

The First Lesson.

Magnificat in D (Prayer Book, page 22), *Tours*

The Second Lesson.

Nunc Dimittis in D (Prayer Book, page 23), *Tours*

The Creed, Collects and Grace: Prayer Book, page 25.

The Anthem, *Spohr*

Walk ye, walk ye, hundred thousands on the face of earth now dwelling, walk ye on in love and truth.
Great is God, and vast His goodness, but on loving spirits only will His shadow rest.

No. 927.

St. James's Church, Philadelphia

Twenty-second and Walnut Streets

Sixteenth Sunday, after Trinity

October 5, 1930

220

The sting of death, the victory of life—how these phrases of St. Paul's mingle and clash in our hearts when God takes to Himself one whom we love, admire, trust!

For many years Mrs. Howard Clark lived amongst us a sturdy, sterling Christian life. She was ever in action. She was always getting things done. Again and again one heard her saying: "There—that kitten is washed and its tail curled." She hated loose ends, disorder, slovenliness. She lived always up to the minute. She was devastatingly direct in speech, but there was never a sting in her words. It happens that my own intimate contact with her began almost at our first meeting, for within a few weeks of my coming to Philadelphia her husband died suddenly. Her courage, her great reserve of underlying strength, her faith and her self-control made their impression on me then and in the years that have followed the impression steadily grew deeper. It was given me to know more and more intimately, and through many fiery trials, an ever-growing character which drew from me more and more my admiration, respect and love.

I think that it was her amazing power of leadership that drew people to her—leadership so fine and true in quality that she almost certainly never knew she was a leader at all. Few men or women could conduct a meeting, large or small, with the verve and go with which Mrs. Clark's meetings were always filled—and this uniquely distinguished public leadership was matched in all her private contacts. She led because she honestly served. Minute thoughtfulness for others, transparent loyalty, considerateness always for the opin-

ions (even the crotchets) of "the other fellow," great social gifts and lavish generosity all met in her and made for her a place in our lives so great as to make us feel very sharply the sting of her death. We shall not see her like again. Yet out of the depth of our sorrow we rise quite naturally to the knowledge of the victory of her life. Joyously, gladly we give thanks to God for the good example of His servant. Beyond all else in her life, as I can testify, was her profound and simple love for her Church and for her Lord. Under the stress of many sorrows, through no small tribulations, never once did her faith waver. Over and over again she met and overcame great trials, always looking to the Light of the World for the strength she so abundantly showed. May God grant her rest and peace, and, in the end, a joyful resurrection.

We face the coming months at St. James's with a feeling of eager expectancy. On All Saints' Day Dr. Newton begins his ministry amongst us, and the great adventure really commences. It is nearly five years since you listened to my first public statement of our vision of St. James's as a great central city Church, witnessing for God and His Church in new ways called for by the great new life about us. Your patient, prayerful following of the path then outlined has brought us to the edge of a great field which God gives us to cultivate for Him. Perhaps you do not know how the hopes of people not only in Philadelphia, but throughout the country are following us. It has been all but overwhelming to discover that what we are now to undertake has stirred the imagination of religious leaders, of city men and women everywhere. I think it is within the bounds of sober truth to say that no Church in this country is being watched by so many people as is St. James's. There is great encouragement in the knowledge of this—but there is also a very grave responsibility. I do not pretend that the responsibility is a light one; indeed I want each one of you to feel its weight. If ever your prayers were needed for St. James's and its leaders, they are doubly needed now. And if your generosity was appealed to for the laying of our foundations, I must appeal to it

again with especial urgency as we set out upon the superstructure. I am certain that what we have undertaken is within our power to accomplish, but I know that each of us must use his own power to the full. In the spring I gave a bare outline of our extra needs to the end of 1931. To meet those needs is our special task just now—a most pressing and urgent one.

I therefore put the needs before you once more.

- (1) For the additional cost of the work on our new plan we need \$20,000.
- (2) For the cleaning and repairing of the interior of the Church we need \$5,000.
- (3) For carrying on the work at St. Elisabeth's we need \$10,000.
- (4) For the payment of the debt contracted by the rebuilding of the organ we need \$15,000.

The Sunday evening service (8.00 o'clock) begins again on October 5th.

Always on the first Sunday in the month we have at eleven o'clock a Celebration of the Holy Communion without a sermon. We do this that we may foster the growth amongst us of deep, joyous, simple worship; and we have come to love the service thus put before us by itself.

In view of the great step forward we are about to take, may I urge all of you to come on Sunday so that together we may offer our plans and our hopes to our Lord as we kneel at the Altar?

There is a Celebration of the Holy Communion in the Chapel every weekday at 7.30 A. M. I wish that there might be a goodly group of people at this service, especially during the month of October. If we can cultivate the habit of earnest, corporate prayer for this Church and its work, we shall do more than we know to ensure true success. The quiet half hour early in the day spent with our Master will deepen our faith, and strengthen our will for the great task.

The last of Mr. White's Advent Organ Recitals will be on Monday, December 19th, at 8.30 P. M. This year's series of Recitals has been attended by a very large number of people. The dimly lighted church is very restful and the music very beautiful. All are invited.

Holy Communion every week day at 7.30. Morning Prayer at 9 and Evening Prayer at 5. Wednesday will be St. Thomas's Day. There will be a second Celebration at 10 A. M., and a short address about St. Thomas at the five o'clock service.

11:00 a. m. Holy Communion

Hymns: 61, 58, 63, 105

Kyrie

Missa de Angelis

Sermon

Joseph Fort Newton, D. D., Litt. D.

Anthem (from The Requiem)

Mozart

Day of vengeance, day of burning,
Seer's and sibyl's word confirming,
Heav'n and earth to ashes turning.

Hear me praying, lowly bending,
Conscious guilt my bosom rending,
Guard me through the solemn ending.

O how great the tribulation,
When the Judge shall take His station,
Judging strictly our probation.

Day of mourning, day of weeping,
When from ashes rise the sleeping,
Guilty man to hear his sentence,
God of Mercy, spare repentance.

King tremendous, Judge all-seeing,
Yet by mercy sinners freeing,
Save me, great and holy Being.

When the cursed are confounded,
With avenging flame surrounded,
With the just my name be sounded.

Holy Jesu, hear our prayer,
Let the wicked cease from troubling,
And the weary be at rest. Amen.

Sanctus

Benedictus

Geoffrey Shaw

Agnus Dei

Hymn 331 (In place of the Gloria in Excelsis)

Mechlin Melody

4:00 p. m. Service for Sons of the Revolution

Separate Leaflet

No. 1056

St. James's Church, Philadelphia

Twenty-second and Walnut Streets

THE FOURTH SUNDAY IN ADVENT

December 18, 1932

The services on Christmas Day (next Sunday) will be Holy Communion at 6, 7, 8, 9 and 11 A. M., and Evening Prayer at 5. Dr. Newton will preach at the eleven o'clock service, and Dr. Mockridge at the five o'clock service.

On Christmas Eve at 5, there will be a short carol service at the Manger. A word about Christian observance of Christmas Day may be helpful.

If, as is said, people are these days turning to religion, we Christians should be at work harder than ever. The foundation Fact of our religion is commemorated on Christmas Day:—that God was made Man and dwelt among us. When, then, the Church calls us to worship on Christmas Day, let every single one of us hear and heed the call. This is not a routine request. If St. James's is filled on Christ's Birthday with people who have come to worship, we shall have strong witness to give to the life of our day that He who came still comes "to be a light to lighten the Gentiles."

All offerings on Christmas Day are for St. James's. We are just closing a most difficult and trying year. Your generous gifts will help us to lighten the load. Last year you gave us \$1,000. If, this year, you will put St. James's on your "Christmas present list" and make a Christmas present to your Church you will bring great joy to harassed and anxious financial officers. Let us have \$1,500.

Slowly but surely the meaning of our "City Church" plan is being grasped. The plan is difficult to explain on paper for many reasons. From one point of view there is nothing new about it at all. Its religion is not new. The Church, the Bible, the Prayer Book, the Christian Creed and the Christian life: these are proclaimed, used and practiced with loyal care. Features of our work that can be called new are:

1. We have stopped treating St. James's as a church belonging to a select group who support it and run it for their spiritual benefit. Gramercy Park in New York has locked gates. Keys to it are the rightful possession of certain neighborhood property holders. They, and they alone, can use the Park. They pay for its upkeep.

St. James's, like all other Philadelphia churches, was like Gramercy Park. Its pewholders supported it and had exclusive rights to its seats and its privileges.

In making all seats in St. James's "free" we did what the proprietors of Gramercy Park would do if they took the gates off and threw away their keys.

2. We have set up a new method of Ministry. The old method was to have a "Rector" and one or more "Curates." The "Rector" was an ecclesiastical "Pooh Bah": preacher, pastor, teacher, administrator, spiritual leader, financier, and, of course, a "good mixer." The "Curates" were fresh from the Seminary, stayed a year or two and then, just when they began to be of some use, left to become "Rectors."

No Church can live, or ought to live, in the heart of a great city with such an absurd method. No sane business man would tolerate a similar method in his corporation for one day. We have made a beginning on a new basis. We have liberated the great function of the Preacher, and thereby also the functions of Pastor and Administrator. People said it wouldn't work. The answer is that it has worked for two years, that it continues to work, that no one of the three Clergy at St. James's would go back to the old plan unless he had to and that all of us are eager to extend the plan further.

3. We have emphasized, and are doing so more and more, the fact that the Church should *teach*. Our "School of Religion" is little more than a year old. Most unfortunately, financial stringency compelled us to curtail this work just as it had got a wonderful start: but we are keeping at it and the "School" is very much worth while.
4. We are extending and intensifying the Pastoral function of the Ministry. All three of us are at work in this most needed and most difficult and most fruitful field. The very nature of the work makes talk about it impossible: but it is the simple fact that several hundreds of lives are being reached, helped, lifted up. Every day this quiet Ministry grows and makes more demands upon us. We are eager to extend it. City life has its stark, remorseless, terrible personal problems which the Ministry of Jesus Christ *can* solve: but we who are trying to apply it know how utterly inadequate our efforts are and how keenly the Church needs trained men set free for this very special task.

These four features of our work at St. James's are by no means all that could be set down. Others will be given in next week's Leaflet: but it seems important that you should have these chief ones before you in connection with our appeal for the financial support of St. James's for 1933.

We sent out the appeal three weeks ago. We told you that, after decreasing our staff, after reducing salaries and wages, after cutting everything to the bone, we would need \$45,000 to maintain our work for the next year. We can count on \$10,000 of this from endowment income, from loose collections at services and from miscellaneous sources. We therefore asked that you should, through our System for Offerings, assure us of the \$35,000 absolutely needed if we are to carry on. We asked that we might have 450 givers.

In the three weeks 190 of you have responded, the total of your gifts being \$17,000. Under all the circumstances of these strange times, this a remarkable and most heartening result and we are most grateful. But we are in a situation of some urgency. The Vestrymen who are the responsible financial authorities of the Church know that we must be assured of the sum asked for by the end of this present month. We therefore very earnestly appeal to all our friends for two things: (1) Read over again the four features of our work outlined above; and (2) Send in a signed card as soon as is possible. Please note that our cards are *not* legally binding pledges. They are not "pledges" at all, but declarations of intention. No bills for arrears have ever been sent out, or will be.

We hear much about the need for a new spirit of confidence amongst us. We believe that complete and immediate success in this clear cut, perfectly definite bit of Christian finance will be a help in this direction.

Please help us *now*!

The annual Christmas Pageant with its Procession and its Tableaux will be held on Sunday, January 1st, at 4 P. M.

Many thanks for all the gifts for our Christmas charities. We have enough for everything except that the Christmas dinner fund is not yet quite large enough. Six dollars provides a generous Christmas dinner for a large family: but gifts in any amount will be most welcome.

Thanks, too, to those remembering people who have used the Food Bin at the back of the Church. Please keep it up!

11:00 a. m. Morning Prayer

Hymn 190 *Diademata*
Opening Sentences, page 4.
Confession (said by all), page 6.
Venite *Crotch*
Psalm 110, page 482 *Pye*
Benedictus es Domine *Martin*
Benedictus *Aldrich*
Creed, Versicles and Responses, page 15.
Hymn 480 *Duke Street*
Sermon.
Anthem *Handel*
Lift up your heads, O ye gates; and be ye lift up ye everlasting doors; and the
King of glory shall come in.
Who is the King of glory? The Lord strong and mighty, the Lord mighty in
battle. (The Messiah.)
Prayers.
Hymn 185 *Coronæ*

7:40 p. m. Organ Music

Played by FREDERICK S. WILSON

Chorale in A Minor *Franck*
A Rose Breaks Into Bloom
My Inmost Heart Rejoices
Deck Thyself My Soul With Gladness } *Brahms*

8:00 p. m. Choral Evening Prayer

Hymn 192 *Coronation*
Opening Sentences, page 22.
The Lord's Prayer, page 24.
Psalm 46, page 397 *Pye*
Magnificat and Nunc Dimittis *Whitlock*
Creed and Prayers, page 26.
Anthem *Balfour Gardiner*
Thee Lord, before the close of day, Banish the dreams that terrify,
Maker of all things, Thee we pray And night's fantastic company:
For Thy dear loving-kindness' sake Keep us from Satan's tyranny,
To guard and guide us in Thy way. Defend us from unchastity.
Protect us Father, God, ador'd
Thou, too, coequal Son and Lord,
Thou, Holy Ghost, our advocate,
Whose reign can know nor bound nor date. Amen.

Prayers.
Hymn 193 *Alleluia*

No. III 5

St. James's Church, Philadelphia

Twenty-second and Walnut Streets

SUNDAY AFTER ASCENSION

May 13, 1934

Sunday Services:

8:00 A. M. Holy Communion.
9:30 A. M. Choral Eucharist and Address.
11:00 A. M. Morning Prayer and Sermon.
8:00 P. M. Evening Prayer and Sermon.

Preachers:

9:30 A. M. Dr. Mockridge.
11:00 A. M. Dr. Newton—"Dollars and Sense."
8:00 P. M. Dr. Newton—"A Sleeping Clergyman."

Weekday Services:

7:30 A. M. Holy Communion.
9:00 A. M. Morning Prayer.
5:00 P. M. Evening Prayer.

It is our aim at St. James's to witness in every possible way to the religion of the Lord Jesus Christ, and to do this by the use of methods calculated to meet the needs of a central city population. It is obvious that in many ways we are succeeding, and for this we are humbly thankful. We are daily proving the value and the power of a "specialized" ministry. It does meet city needs as nothing else can. We have large congregations and whereas under the old plans our work was highly "seasonal" and the "season" always getting shorter, we find it now lengthening steadily so that we begin to look forward to working at full strength throughout the entire year. This coming summer we are to try a new experiment in co-operation with the Church of St. Luke and the Epiphany. From June seventeenth to July twenty-ninth inclusive we shall unite with that Church for the eleven o'clock Sunday Service. From August fifth to September ninth they will unite with us. In this way we hope to have one strong service of the Episcopal Church all summer long in central Philadelphia.

An enterprise such as ours is always reaching out to meet new needs and opportunities; necessarily so unless it is failing altogether. The latest instance of this is a striking one. The Reverend W.

Arthur Warner, D. D., is the Superintendent of the Home Missionary Society, one of Philadelphia's great old Social Service Organizations with its headquarters at Fifth and Arch Streets. Dr. Warner is one of the most widely known social thinkers and workers in the country. After conference with other well known Social Service leaders and with our group of clergy, he is about to begin at St. James's a new department of our work, in an attempt to meet the needs of people whose lives are broken or in bad adjustment by combining the skilled experience of the scientifically trained Social worker and the direct pastoral work of the Church's ministry. Your earnest prayers are asked for this highly important venture. Dr. Warner, we are very glad to say, becomes a member of our staff, giving us the benefit of his wide knowledge and great accomplishments in this field of work.

More and more, we hope, you are coming to understand the greatness of the task we are undertaking in the Name of God and for the real benefit of His children. Naturally, the financing of so large an enterprise as St. James's, especially in these days, is a serious and an anxious problem.

For some twenty years an attempt has been made to revive interest in the presentation of mystery plays. Many of the productions, rich in scenery and plot, and leaving little to the imagination, have verged close to the theatrical and occasioned serious doubts of their propriety in the chancel. He who is weary of such pageantry might well have witnessed the miracle play, "Conquering and to Conquer," offered at St. James's last Sunday afternoon.

The true mystery play develops a theme, not a plot. The scenery is the sanctuary, and all that is said and done conforms thereto. Its purpose is to teach and to awaken, not to amuse or to entertain. Its atmosphere is devotion, not histrionism. Here the realistic and the symbolic meet, but the first is always the instrument of the second, and the second is the interpreter of the first.

For many weeks previously, thirty young people had met singly and in small groups with Miss Elisabeth Mockridge for detailed training in rendition of their parts and for practice in the devotion which gives character to the play. One full rehearsal on the eve of the great day was all that was required, for all knew their parts and were eager to offer them in fitting harmony. The play itself was better than most sermons, for the minds of all in the congregation were ever fixed upon the theme, the invincibility of the Christian faith. The firm and unobtrusive support of the choir of St. James's made the singing of the hymns true acts of worship.

These thirty-one young people sought not gain or praise, but an avenue of expression for the manifest devotion of their hearts. It is meet that we who were privileged to see this play should here express our appreciation of the faithfulness and genuine talent of those who brought this tribute to their Lord.

R. K. Y.

Please everybody come to the reception and Play on Wednesday night, May 16, at 8:00 P. M. This event should bring us all together in a pleasant way. It is a purely informal affair and we want it to be largely attended.

Next Sunday is Whitsunday. Because this day, also called "Pentecost," commemorates the coming of the Holy Spirit to the Apostles and therefore the beginning of the Christian Church, it is one of the greatest days in the Church year. We shall mark it by having Holy Communion at 11:00 o'clock instead of Morning Prayer. The other morning services are at 8:00 and 9:30.

There will be no service in the evening.

Twenty-six old ladies are finding comfort and freedom from worry at the House of Rest, our Episcopal Diocesan Home. Many more are desperately in need of our help. Will you give a dollar or more to help maintain this home and increase its capacity? Make cheques payable to "House of Rest" and send your gift in the enclosed envelope. Bishop Taitt is President of the Home.

9:30 a. m. Holy Communion

The music is a setting by Piggott.

Kyrie

Collect, Epistle and Gospel, page 179.

Sequence Hymn 189

Old Twenty-fifth

Credo.

Address.

Sanctus and Benedictus.

Agnus Dei.

Gloria in Excelsis Deo.

Hymn 193

Alleluia

9:30 a. m. Holy Communion

Sequence Hymn 316

Address by Dr. Mockridge

Hymn 329

The music of the service is by Piggott

St. Agnes

Rockingham

11:00 a. m. Holy Communion

First Hymn 289

Hymn 254

Sermon by Dr. Joseph Fort Newton

Anthem

Trisagion

Hanover

Norman Cocker

O help us, Lord; each hour of need
Thy heav'nly succour give;
Help us in thought, and word, and deed,
Each hour on earth we live.

O help us, through the pray'r of faith
More firmly to believe;
For still the more the servant hath,
The more shall he receive.

O help us, when our spirits bleed
With contrite anguish sore;
And when our hearts are cold and dead,
O help us, Lord, the more.

O help us, Jesu, from on high,
We know no help but Thee.
O help us so to live and die
As Thine in heav'n to be.

Last Hymn 259

The music of the service is by Healey Willan

Gerontius

8:00 p. m. Choral Evening Prayer

Hymn 224

Psalms 98, Prayer Book, page 461

Magnificat and Nunc Dimittis

Anthem

Bentley

Randall

Noble in B Minor

T. F. H. Candlyn

Jerusalem the golden!
With milk and honey blest;
Beneath thy contemplation
Sink heart and voice oppress.
I know not, O I know not,
What joys await us there!
What radiance of glory!
What bliss beyond compare.

They stand, those halls of Sion,
All jubilant with song,
And bright with many an angel,
And all the martyr throng.
The Prince is ever in them,
The daylight is serene;
The pastures of the blessed
Are decked in glorious sheen.

There is the throne of David;
And there, from care released,
The shout of them that triumph,
The song of them that feast.
And they who with their Leader
Have conquered in the fight,
For ever and for ever
Are clad in robes of white.

O sweet and blessed country;
The home of God's elect!
O sweet and blessed country,
That eager hearts expect!
Jesus, in mercy bring us
To that dear land of rest!
Who art, with God the Father,
And Spirit, ever blest. Amen.

Hymn 19

Address by Dr. Joseph Fort Newton—"What's Religion All About?"

Seymour

220
No. 1080

St. James's Church, Philadelphia

Twenty-second and Walnut Streets

THE SIXTEENTH SUNDAY AFTER TRINITY

October 1, 1933

For some months we have been considering a new development in the arrangement of our Sunday services, and are now ready to put it into effect.

When, almost three years ago, Dr. Newton joined our City Church adventure there was a commingling of two streams of Church tradition and practice which often flow in more or less turbulent opposition. One of these, the "prophetic," lays emphasis upon the power of preaching and, by itself, frequently asserts claims of pre-eminence. The other, the "priestly," finds in sacramental worship, in the ordered round of feast and fast, of daily prayer, of outward ceremony of beauty, its message and its mission. Often it tends to belittle "mere preaching," to become formal, to build around itself a fence of protective regulations.

In the minds of many people inside and outside the Episcopal Church the two diverse elements are expressed in the common terms "high" and "low" church. "Low" church means "simple" services,—Morning Prayer and Sermon as the standard Sunday service, with a monthly Celebration of the Holy Communion. "High" church means "elaborate" services, the Holy Communion as the standard Sunday service, much singing and ceremonial.

It is further popularly supposed that there is a wide cleavage between the two, nor can it be denied that there is much to justify the supposition. As a matter of fact, however, the two elements, traditions or practices are complementary, and the cause of true religion suffers when they are allowed to clash. It has been our hope and our aim at St. James's to present both, without compromise or diminution, so that the fulness and the richness of Christ's religion may appear, that the "prophetic" ministry may be exalted and that "priestly" worship may have its full scope.

The new arrangement of the Sunday services is intended to be a distinct step towards the fulfilment of this hope, the accomplishment of this aim. It is as follows:

Beginning on Sunday, October 1, the regular Sunday services will be

8:00 A. M. Holy Communion.

9:30 A. M. Choral Eucharist, with short address.

11:00 A. M. Morning Service and Sermon, the service being Holy Communion on the first Sunday in the month, Morning Prayer on the other Sundays.

8:00 P. M. Evening Prayer and Sermon.

It will be noticed

(1) That there is a new service at 9:30 A. M.

(2) That the character of the 11 o'clock service is altered.

(1) The new service will be very much the same in character as the 11 o'clock service has heretofore been; but the choral parts will be sung by a choir of men only. It is our purpose to develop this type of singing and to make use of some of the Church's rich treasures of liturgical music, ancient and modern. In general this service will set forth the Church's chief act of worship with as much dignity and beauty as we can compass.

The time set, 9:30 A. M., is a provision for those who prefer an earlier hour than 11.

(2) The 11 o'clock service will in some ways be a return to a much simpler order. In arranging it we frankly recognize that there are, in a great city, many for whom the Order of Morning Prayer is the normal, customary service, in which they feel at home. But, what is more important, we mean to emphasize at this service the great function of preaching, and it will be so arranged that full and ample time will be at the preacher's disposal.

Underlying the new plan we hope many people will see its intention as a step towards that elusive, difficult but most Christian virtue called unity. Why should it be necessary for Church people who wish to worship God in differing ways, to do so in different buildings and under the stigma of some party tag or shibboleth? That wonderful book, the Prayer Book, makes full provision for great variety in the methods of worshipful approach to God, and our new plan exhibits this with definite emphasis.

We beseech you, brethren, in our Lord's Name, to give our new arrangement your prayerful, loyal and enthusiastic support, seeing in

it one more forward step in our adventure for God in Central Philadelphia.

Accompanying this Leaflet is the announcement of our School of Religion plans for the next three months. It is with very great satisfaction that we introduce the School's new Director, the Rev. Royden Keith Yerkes, D.D. Dr. Yerkes, known throughout the whole Church for his scholarship, his preaching and his great ability as a teacher, is a Professor at the Philadelphia Divinity School. He is giving us part of his time as Director of the School and will give a great stimulus to its work.

St. James's Branch of the Woman's Auxiliary will hold its first meeting for the season on Thursday, October 5th, at 2:30 P. M., in the Guild House. The meeting is in charge of the Indian's Hope Committee. One of the members of the Committee, Miss Ellen Newhall, spent the summer at Fort Thompson, South Dakota, working in the Mission there. Miss Newhall will tell of her very interesting experiences and speak with first hand knowledge of the Church's work amongst the Indians. All women are invited to the meeting. There should be a large attendance.

Although part of St. James's work is "seasonal," much of it never stops, summer or winter. Congregations at Sunday services melt away in the summer; but the services are always held. The daily work of pastoral care is actually daily, 365 days in the year. In July the Choir Boys had their outing at our Farm, the expenses being met by special gifts. In August the Farm was used by boys from St. Clement's and St. Elisabeth's Churches. The Soup Kitchen was kept going all summer, doing its bit for the poor and for the unemployed.

Please remember that daily weekday worship goes on at St. James's: Holy Communion at 7:30, Morning Prayer at 9, Evening Prayer at 5. Here is a suggestion. When a birthday comes around or a wedding anniversary or the anniversary of a bereavement—what could be more natural and more Christian than to come to the Altar? More people ought to learn the beauty, the blessing and the power of weekday worship.

giving of it means real sacrifice, I know: yet I have a feeling that you are determined about St. James's and that you will do this last necessary thing to bring us to solid triumph.

The Christmas Tableaux this year will be on Sunday, January 2, 1938 at 8 P. M. We hope by some changes in the mechanical arrangements to make these Tableaux more beautiful and effective than ever before. The full Choir will of course be present. There will be a Procession to the Manger, Christmas Carols and Hymns. As usual you are asked to bring toys, books, or other gifts for St. Agnes' House, Kensington.

On Sunday afternoon, December 19, at 4 o'clock the Bach Choir of Delaware County will sing Bach's "Magnificat" at St. James's. There are several special features of note in this performance.

(1) The Conductor is one of our own Clergy, the Rev. George C. Anderson, Vicar of St. Giles' Stonehurst, and a gifted musician.

(2) The beautiful, majestic music will be sung as part of a carefully planned act of worship. This is as it should be, but seldom is.

The service is of course open to all and there will doubtless be a very large congregation.

On Sunday night at 8 there will be answers to questions and congregational hymn singing as usual. I think Dr. McCurdy plans to have us do familiar Christmas hymns and carols. This Sunday night service is getting the attention and interest of a good many people. Come and see why!

ST. JAMES'S CHURCH, PHILADELPHIA

CLERGY

The Rev. John MockridgeRector
The Rev. W.G.W. Anthony...Asst. Rector
The Rev. W. Arthur Warner

Fourth Sunday in Advent, Dec. 19, 1937

SERVICES

Sunday 8.00 A. M. Holy Communion
11.00 A. M. Shortened Morning
Prayer, Holy Communion & Sermon
8.00 P. M. Evensong and Hymn
Singing
Every Weekday..... 7.30 A. M. Holy Communion
Tuesday(St. Thomas)10.00 A. M. Holy Communion
Thursday12.05 P. M. Holy Communion

"The Lord is at hand" St. Paul tells his friends at Philippi (Prayer Book p. 95)-

In six days we shall keep the anniversary of His birth;- so "The Lord is at hand".

Every day we may through His Spirit, "by prayer and supplication with thanksgiving" know that "The Lord is at hand".

In the long reaches of life, in the thick of the confusions, the prejudices, the hatreds, the hardnesses, we may "Rejoice in the Lord alway" for here, too, "The Lord is at hand".

This short bit out of St. Paul's heart (Sunday's Epistle) is one of the most priceless and practical messages that ever came from a man's pen.

It is the glorious business of the Christian Church to "Rejoice"; it is the core of the Christian Gospel to proclaim glad tidings, to bid men rejoice for "The Lord is at hand". Little cause for joy can be found in what we see about us at home or abroad;- but less could St. Paul see in his time. It was not because he was a shallow "optimist" or a crack-brained "idealist" that he bade his friends "Rejoice....and again I say, Rejoice". It was because he knew that at Bethlehem the Lord had come; it was because on the Damascus road he, though blinded, saw the Lord at hand; it was because ever since in all the trials, the cruelties, the shipwrecks, he had known ever more clearly that "The Lord is at hand".

So now, brethren - "Rejoice.....The Lord is at hand".

The Christmas services begin on Christmas Eve (Friday) at 5. On Christmas Day (Saturday) they will be at 6, 7, 8, 9, and 11 A. M., and 5 P. M. On Sunday the hours are as usual, 8 and 11 A. M., 8 P. M.

A word about some of them

1. The Christmas Eve service will be of very special interest and beauty. It will last not much more than half an hour. The full Choir will be present. At first the Church will be in darkness, to represent the Christmas night. You will hear the Choir in the distance singing "Silent Night". They will enter quietly and group themselves around the manger for the blessing of it, and for carols. Then, all the lights turned on, all the candles lit - we shall sing "O Come all ye Faithful" as the Choir marches up the Church. In the Chancel there will be the reading of the Christmas Gospel (the second one on p. 98)- then

a Carol, the Benediction, and "Hark the Herald Angels Sing" as the Choir and Clergy move down the Church.

2. The four early services, Holy Communion, are arranged to give everybody opportunity to begin their Christmas Day, as all good Christians should, at the Altar.

3. The 11 o'clock service will be a Festival one,- shortened Morning Prayer, Holy Communion, and a very brief address. This service will be repeated on Sunday morning at 11.

Will you actively and specially help us to have a great congregation at the Christmas Eve service? And will you remember, that it is your duty, as well as your high privilege, to receive Holy Communion on Christmas Day?

For more than two weeks your attention has been focussed on getting our financial affairs in shape for 1938 - and you are doing a grand job of it. Up to Tuesday 230 of you have told us what share you expect to take towards meeting estimated expenses, and the total so far is almost \$15,000.

Now I must ask you to think of finishing up 1937.

1. As of today just about \$1,000 is due on 1937 System for Offerings gifts,- all in small sums from 130 people. We shall need every cent of this by the end of this month. Please!

2. The Christmas Offering is always counted on to help us "gather up the fragments" of the year. Can it this year be \$2,000? We have had in many respects a wonderful year at St. James's. If the Christmas Offering reaches the sum named you will take the final step in carrying out to the full the whole task we set for ourselves a year ago. \$2,000 is no small sum to ask. The

this week and, as part of it, some of them (many we hope) will be at the 11 o'clock service on Sunday morning at St. James's.

I think there might be a good many more people at our daily services in Lent. It takes some effort to get up in time to be at the 7.30 service, but surely a lot of you could make this effort at least once a week. To come to the very brief Evensong at 5.15 takes no effort to speak of. You can easily do it on your way home. Praying together means much.

Remember the Organ Recital on Monday night at 8.30. At the next Recital Mr. Robert Elmore, Organist and Choirmaster of Holy Trinity Church, will play. He will be assisted by Mr. Robert Grooters, Baritone. This quiet hour of lovely music in the candlelit Church is worth coming a long way to enjoy.

Mr. Priest will answer the question "What should a Christian do?" at the Sunday evening service. It is grand to see the rapidly increasing interest in these services.

The following "Citation" appeared on the official Bulletin of the Episcopal Academy.

"In spite of the heavy demands upon them in addition to the usual amount of homework required last week, nine out of sixteen Choir boys present during the week ending last Friday, February 17th, were mentioned for Improvement in class work."

ST. JAMES'S CHURCH, PHILADELPHIA

CLERGY

The Rev. John Mockridge
The Rev. Benjamin R. Priest
The Rev. W. Arthur Warner

SECOND SUNDAY IN LENT, MARCH 5, 1939

Sunday, Holy Communion 8.00 A. M.; Holy Communion and Sermon 11.00 A. M.; Choral Evensong and Sermon 8.00 P. M.

Weekdays, Holy Communion 7.30 A. M.; Morning Prayer 9.00 A. M.; Evening Prayer 5.15 P. M.
Wednesday, Prayers, Hymns and Address 8.00 P. M.
Thursday, Holy Communion 12.05 P. M.

We are so accustomed to loud speakers, to screaming headlines, to strong arm "publicity", that we may easily miss the urgency of the "Call to the Christian Front."

It is Jesus Who "calls us o'er the tumult of our life's wild, restless sea." He speaks to our hearts, our wills, our consciences, and says "Follow me."

We, your clergy here at St. James's, speak to you in His Name and as your leaders: and we are asking you now to follow us, unworthy though we are, in these coming weeks. Begin now. On Sunday (the first in the month) come to the Altar, and come to the night service. A special reason, personal to one of us, makes us hope for your presence at the Holy Communion; but other reasons,

220

far more important, also bid you come.

Get ready for the Mission, especially its first service on Sunday night March 19th. Pray earnestly for it and for us its leaders.

RECTOR'S ANNIVERSARY

March 1st is Dr. Mockridge's twenty-fourth anniversary as Rector of St. James's. The eleven o'clock service on Sunday morning will be an anniversary service in which will be repeated the hymns sung on his first Sunday here.

During his incumbency the parish has gone through good times and bad, weathering storms that would have had serious, perhaps fatal results under less able leadership. Changes beyond the control of anybody have taken place, and what was once the Parish Church of a neighborhood has become a "City Church" ministering to Church people far and wide as well as to the large groups of people, both Church and non-Church, found in a great city. To these changes, with all their unforeseen contingencies, St. James's has been able to adapt itself, due to the foresight and unselfish consecration of the Rector to something he has consistently seen as vastly bigger than himself or the local problems of any one parish. So it is that the end of his twenty-fourth year finds St. James's still strong, vigorous and a useful part of the Church's life. It is not, as are so many parishes whose congregations have moved out of town, marking time and wishing it had something to do. The Rector has not only found things for it to do, but has kept it busy doing them.

For this we all owe him a debt of gratitude. There is no way of expressing it that would

please and encourage him more than for all of us to join him at the Altar on Sunday morning in giving thanks to God for the grace and guidance of the past twenty-four years, and in pledging ourselves to renewed effort for the years to come. B. R. P.

Another month has gone by and again we can report growth at St. James's. The figures are for the two months, January and February together.

	1937	1938	1939
Attendances	3806	5103	6020
Communions	875	828	977
Loose Collections	\$164.80	\$221.60	\$288.58

The Young People's Supper and Forum on Sunday evenings at 6.15 is already showing that it is worth while. All young people are cordially invited. There's nothing to join, no dues, no organization. You pay 15 cents for your Supper. You have the chance to meet others and to talk over with them things that interest you. The entrance is at 134 South 22nd Street.

Our Guild House is a busy place every day in the week. In February there were 27 meetings and gatherings of one sort and another, the aggregate attendance at them totalling more than 700. And, in addition to all these, the Churchwoman's Club has a goodly number of people in its Rooms day in and day out.

The girls of Beaver Camp (Mrs. Duer's Camp in Maine) have their annual Reunion at the end of

PASSION-TIDE

We are on the threshold of the year's most solemn season. As announced in the note on the School of Religion, the meeting in Passion Week will be in preparation for Holy Week, the most important week of all. Everything else we do will be directed toward our Lord's Passion and Death.

Now is the time to stiffen up on our Lenten Rule. We have been going without some things, and have been active in certain observances which we have set for ourselves. Nevertheless, we have allowed ourselves certain liberties, and our Rule, if it has been sane and workable, will have permitted us some indulgences. Passion-tide, however, is a time during which to be more severe with ourselves, not in order to make the time unpleasant but in order to give it more fully to a pleasure we often overlook. That is the pleasure of being with God in a way that is impossible when we divide our time, as we do, among so many other things.

One excellent way to increase the effectiveness of Passion-tide is to observe, insofar as we can, the rule of silence. To avoid all talking is obviously impossible for people who have to live and work in the world. There is, however, a great deal of idle conversation that can be avoided. At least we can avoid seeking conversation. The time will not be dull. As a little pamphlet on retreats says: "Time spent with a friend is never a strain," and "God is our best Friend."

Give Passion-tide to God and God will give you Himself.

ST. JAMES'S CHURCH, PHILADELPHIA

CLERGY

The Rev. John Mockridge
The Rev. Benjamin R. Priest
The Rev. Alexander N. Keedwell
The Rev. W. Arthur Warner

5TH SUNDAY IN LENT, MAR. 10, 1940

SERVICES

Sunday 8.00 A. M. Holy Communion
11.00 A. M. Morning Prayer
and Sermon
8.00 P. M. Mission Service,
Choral Evensong,
Address, Hymn
Singing
Weekdays..... 7.30 A. M. Holy Communion
5.15 P. M. Evensong
Thursday.....12.05 P. M. Holy Communion

25TH ANNIVERSARY FUND
AND
EASTER OFFERING

Due to the necessary postponement of the observance of Dr. Mockridge's Anniversary to April 7, it has been decided to combine the Anniversary Fund with the Easter Offering. This means that the \$12,500, is not our goal in addition to the Easter Offering, but includes it. What is given for one will be understood as counting for the other, and the enclosed card covers both offerings.

We do hope that this combination of offerings, and the occasion which prompts it, will inspire the generosity of all our people so that we may give to the Church the gift for which our Rector has asked. Please remember that those who have only a little to give are helping just as much as those who give more. Our goal can be reached if all the littles are added to the bigs. Then we will have done it together, and that is the only worthwhile way to do anything.

A WORD ABOUT THE RECTOR

As the Leaflet goes to press this week (Wednesday), Dr. Mockridge is due to return home from the hospital. His plans are necessarily a bit indefinite at the moment, but he is going away for a week or so to convalesce, and will probably have left by the time the Leaflet reaches you.

He is feeling well and anxious to get back among us. We may probably expect to hear something from him in the very near future. Mean-

while, let us all wish him well while he is away, and hope the brief vacation will give him the rest and strength he needs.

ORGAN RECITAL

The last of the Lenten Organ Recitals will be played by our own organist, Mr. Richard Purvis, on Monday evening, March 11th, at 8.30. Mr. Purvis's ability needs no comment since it is well known to all of us. Attention might, however, be drawn to the distinguished program for his recital. Along with the more familiar composers there are also included Gustave Samazeuhl and Jacobmir Weinberger, both contemporary. The compositions chosen from their works, Prelude Grave and The Last Supper, have rarely been heard in this country.

SCHOOL OF RELIGION

The School of Religion meets for the last time before Easter on Wednesday, March 13, at 7.30 P. M. There will be no meeting during Holy Week.

This meeting will be given over to a preparation for Holy Week and Good Friday, and the discussion will treat of subjects suggested by our Lord's Passion. Holy Week is the most important week in the whole year, and can be of tremendous value for those who use it wisely and well. Perhaps the meeting on Wednesday evening can open up for you new ways to make Holy Week mean more.

EASTER OFFERING
and
25TH ANNIVERSARY FUND

Many of you have already responded to the announcement of the Easter Offering and 25th Anniversary Fund, and the response has been most gratifying. If it continues as it has started we shall easily reach our goal. We would like to reach it by Easter if it is possible, and the Committee will appreciate it very much if offerings not yet in are brought to the Church on Easter morning.

COMING ACTIVITIES

We do not want to draw attention away from the great Day of all Days, Easter, in the Holy Week issue of the Leaflet. However, there are a few things that ought to be kept before our attention, and so we make the following very brief announcements:

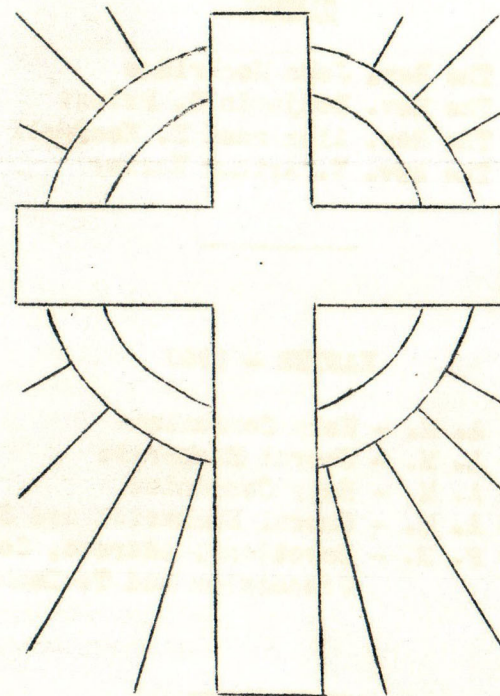
CHOIR ALUMNI DINNER - Saturday, April 6, at 6.30 P. M. - Garden Court, 47th below Spruce Streets.

RECTOR'S 25TH ANNIVERSARY OBSERVANCE - Sunday, April 7, in the Church, Services at 8 & 11 A. M. and 8 P. M.

RECEPTION FOR DR. AND MRS. MOCKRIDGE; UNVEILING OF PORTRAIT OF THE RECTOR. Week of April 7th. Date to be announced.

ACOLYTES' AND YOUNG MEN'S CARD PARTY - Thursday evening, April 18.

HE IS RISEN



ALLELUIA

ST. JAMES'S CHURCH
22nd & Walnut Streets, Phila.

CLERGY

The Rev. John Mockridge
The Rev. Benjamin R. Priest
The Rev. Alexander N. Keedwell
The Rev. W. Arthur Warner

EASTER - 1940

6 & 7 A. M. - Holy Communion
8.00 A. M. - Choral Eucharist
9.00 A. M. - Holy Communion
11.00 A. M. - Choral Eucharist and Sermon
8.00 P. M. - Devotions, Address, Solemn
Procession and Te Deum

Daily - Holy Communion - 7.30 A. M.
Monday and Tuesday - Holy Communion 10.00 A.M.
Thursday - Holy Communion - 12.05 P. M.

IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE
THINGS WHICH ARE ABOVE.

Christians are people who, in a sense, are already resurrected. Eternal Life is not something we enter when our bodies die. It is something into which we ought to have entered here and now, and in which physical death is a mere incident. "For ye are dead, and your life is hid with Christ in God."

The death that leads into Eternal Life is a spiritual death: "a death unto sin, and a new birth unto righteousness." This is the state in which every Christian should be now, in this earthly life. It is an earthly phase of the Eternal Life which is lived on a higher plane than that to which we were born by nature. The Christian is above the world, not in the sense that he does not need to make use of God's material gifts, but in the sense that he has a new set of values. He is, or ought to be, immune to worldly pressure which seeks to make him compromise. The law of his life is not worldly expediency but the will of God. That is what St. Paul means when he says, "Set your affections on things above, not on things on the earth."

For him who does this, the joy of Easter is not so much the promise of a future existence, as it is an immediate and present reality.

"If ye then be risen with Christ "RIGHT NOW," seek those things which are above, where Christ sitteth on the right hand of God."

On Monday, April 1st, there will be Quiet Hours for Women in the Church from 11 A. M. to 1 P. M. The conductor will be the Rev. Harvey D. Butterfield, of Christ Church, Media, Pa.

These Quiet Times have been of great benefit to many women, and the group is growing in numbers and spiritual strength. All women are cordially invited to attend.

There will be a Corporate Communion, followed by Breakfast, for the Acolytes and Young Men of the Parish on Sunday, April 7th, at 8 A. M. This is the Rector's Anniversary Sunday, and we expect a real turn out.

Thursday Evening - April 18th

BENEFIT ACOLYTES AND YOUNG MEN'S CLUB

Refreshments	Movies	Prizes
<p>1. _____</p> <p>2. _____</p> <p>3. _____</p> <p>4. _____</p> <p>5. _____</p> <p>6. _____</p> <p>7. _____</p> <p>8. _____</p> <p>9. _____</p> <p>10. _____</p>	<p>1. _____</p> <p>2. _____</p> <p>3. _____</p> <p>4. _____</p> <p>5. _____</p> <p>6. _____</p> <p>7. _____</p> <p>8. _____</p> <p>9. _____</p> <p>10. _____</p>	<p>1. _____</p> <p>2. _____</p> <p>3. _____</p> <p>4. _____</p> <p>5. _____</p> <p>6. _____</p> <p>7. _____</p> <p>8. _____</p> <p>9. _____</p> <p>10. _____</p>

CLERGY

The Rev. John Mockridge
The Rev. Benjamin R. Priest
The Rev. Alexander N. Keedwell
The Rev. W. Arthur Warner

FIRST SUNDAY AFTER EASTER, MAR. 31, 1940

Sunday 8.00 A. M. Holy Communion
 11.00 A. M. Morning Prayer
 and Sermon
 8.00 P. M. Evensong and
 Sermon
 Weekdays 7.30 A. M. Holy Communion
 Monday (Annunciation B. V. M.)
 10.00 A. M. Holy Communion
 Thursday 12.05 P. M. Holy Communion

THE GREAT 40 DAYS

EASTER TO ASCENSION DAY

If we keep the 40 days of Lent, the season that commemorates our Lord's sufferings and death, culminating in Good Friday when our Lord was taken from us, how much more ought we to keep the great 40 days, beginning with Easter, during which our Risen Lord is back with us, again, no longer suffering, but triumphant in His own victory and also in the victory we have in Him.

It is one of the greatest seasons in the Church year, and ought not to be neglected, as it often is, by the familiar "post Easter slump." We would be strange Christians indeed if, after following our Lord through the valley of the shadow, we did not want to continue with Him along the highway of victory. Our Lent would be wasted, for without Easter, Good Friday would be nothing but tragedy. Without the 40 days of triumph, the 40 days of suffering would be a horrible dream to be forgotten as quickly as possible. It is the joy of the present season that keeps the trial of lent from being morbid and meaningless.

When the Church urges us not to "let down" after Easter it is because she knows both the futility of a period of discipline which ends in a burst of joy that lasts for a day and then stops, and the futility of that kind of a burst of joy. She knows it is false and shallow. She knows that when it is real, and as deep with meaning as it was for the Apostles, it is something that has to keep going.

Our Lord is risen and lives. Surely any

real enthusiasm for that great fact cannot die on the evening of the Resurrection Day. Let us go and learn to know our Lord, not as He was, but as He is now.

ANNIVERSARY PROGRAM

Sunday, April 7th, is scarcely more than a week away. That is the day set for the keeping of Dr. Mockridge's 25th Anniversary as Rector of St. James's Church. Services are at 8 and 11 A. M., and 8 P. M.

On Thursday evening, April 11th, there will be a reception for Dr. and Mrs. Mockridge, and a portrait of Dr. Mockridge will be unveiled.

We do not need to urge you to come, both to Church and to the reception. Won't you, however, call the office and let us know you will be at the reception Thursday night so we will have an idea of how many to expect? Dress will be informal.

CHOIR ALUMNI DINNER

If you are a member of the Choir Alumni and have not already sent in for reservations, please do so at once. The committee does not want anybody to be disappointed, but the capacity of the dining room is limited. Up to that limit, reservations will be assigned in the order received.

WOMAN'S AUXILIARY

The next meeting of the Woman's Auxiliary